

AN

Answer

To a Popishe and slaunderous
Libell, in forme
of an Apologie, geuen
out into the Court,
and spread
abroad

in *W. Kennell.*

diuers other places of
this Realme.

By *M. D. Fulk*
of Cambrdige. 1573

24

Imprinted at London by *Wil-*
liam Jones, dwelling in *Paules*
Churche yearde, at the South,
west doze of *Paules*, and are to
be sold at his new long shop,
nære to the *Bishops*
Wallace.

circa 1573.

176-5406

Cambridge University Library
On deposit from
Peterborough Cathedral

To the right honourable and vertuous
Ladie, the Ladie Mar-
garet Strange.

Our honourable and Godly re-
quest (madame) to haue this in-
famous, and Popishe Apologie
confuted, maie bee a sufficient testimone,
bothe of your loyall affection towarde
your prince & countrie, & also of vnfei-
gned loue towarde God, and his true re-
ligion. For as the libell being sclanderous
against our soueraigne and her lawes, &
blasphemous against God & his truthe,
might be a reioysing to the obstinate &
rebellious, and an offence to the weake
and ignorant, if the cloudes of calumnia-
tion, and deceitful reasonyng vsed ther-
in, were not driue a waie with the blaste
of some confutation: so the falshood ther-
of beyng opened, and the crafte discoue-
red, by your L. procuremēt, shalbe a mat-

A.ij.

ter

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ter of gladnes to the godly, of grief to the wicked, of strenthenyng to the weake, and of learnyng to the ignorant. *VV* herby trueth beyng mainteined, and error cōfounded, many men shalbe profited, & God hymself shalbe glorified. And your *L.* for preferrynge so manyfolde goodnes, may be assured to receiue worthie thankes of men, and plentifull reward of god. But this especially, wherein your *L.* ought chiefly to reioice, is not to be omitted, that as god hath iustified you in the merites of his sonne through faith cōceiued in your harte, so he hath geuen you an occasion bereby, of his holie name and religion, to make opē profession in the world. *VV* hē accordyng to the testimonie of the Apostle, as a true and liuely beleif of the hart is necessarie for iustificatiō, so a cleare & open confession of the mouth is requisite
to

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to saluatiō. So that this your L. requeste,
might seme in all poinctes most fortunat,
if it had not founde so meane an instru-
ment, as I am to accōplishe it. For beside
that, I am inferiour to verie many of my
brethren, that are meate to take suche a
matter in hād, I haue been for these two
yeres almost, as it were sequestered, both
frō serious studie, and plentie of such bo-
kes, as for such a purpose, were most con-
uenient. Not withstāding, esteeming your
L. motion, as a prouocatiō sente of god, to
occupie my idle tyme, & to employe some
parte of gods giftes, to the profite of his
Churche, as my duetye bindeth me, I
thought good to shew my self, rather vn-
able, the^{re} willing to satisfie your godly de-
sire. Not that the obiectiōs of the aduer-
sarie were of suche weight, but that thei
might easely bee auoyded by many thou-

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THE EPISTLE.

*And christians, whom God hath indued
 with meaner giftes of knowledge, & vn-
 derstandyng, then it hath pleased hym to
 bestowe vpon me: but that I am priuie to
 myne owne imperfection, whereby I am
 lesse apt, to beautifie a matter, with such
 copy, & eloquence as many other are, &
 I would wish that this argument might
 haue been handled. Neuertheles, accor-
 dyng to my bare, and simple facultie, I
 haue endeouored to set forthe the truthe,
 rather with substaunce of matter, then
 with florishyng of woordes, not caryng
 howe finely, but howe plainly, I might
 cause it to appere, seyng it is no lesse cha-
 ritable to teach the ignoraunt, then it is
 commendable to please the learned. And
 this labour I haue bestowed for the pro-
 fite of others, and not for the praise of my
 self. For whiche cause also I thought it
 not*

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not beste, to encomber the simple reader
 with many reasos, or authorities to proue
 one matter, but to enstruete hym with a
 few, and those pitthie, & of force to per-
 swade. Sauyng that in one questiō of iu-
 stification, in multitude of testimonies, I
 maie seme to be ouer tedious, if the cause
 be not considered, whiche prouoked me
 thereto. For seyng the aduersaries with-
 out shame crie out, that our doctrine of
 iustification, is suche a straunge paradox
 as neuer was hearde of in the worlde, be-
 fore our tyme, the same doctrine, beeyng
 the chiefe foundation of true Religion, I
 thought it expedient, that the vnlearned
 were admonished, what pletifull witnes-
 ses it hath of antiquitie, as it hath moste
 manifest aucthoritie in the holie worde
 of God. To conclude, there were two o-
ther considerations that encouraged me,

THE EPISTLE.

to take vpon me this cōfutation. One be-
cause this Popishe apologie discouereth
no greate learnyng of the aucthor, there
is no greate connyng to bee required, in
hym that should make answere to it: &
for that it hath presumed, to thrust it self
into the princes court, it is not impertinēt
that it should be confuted, by one that is
attendant in the same. Thus hauing doen
my good will, I moste humbly desire your
L. to take it in good parte: besichyng al-
mightie God so to continue and encrease
his giftes of vertue, and godlines in your
L. that you maie be blessed with true ho-
nour, and prosperitie in this life, and af-
terward, rewarded with eternall
ioye, and felicitie.

Your L. to commaunde in the
Lorde William Fulke.

An aunswere to a Popishe apologie

An Apologie of a Papiste
confuted by W. F.



There was found in the court,
either cast of purpose, or lost
of negligence, a certain small
pamphlette, conteinyng an
Apologie, or aunswere of a
Papiste, to some frendes of his, that per-
swaded hym to consoꝛme hymself, to the
Religion now receiued in the realme, by
publike authozitie: whiche when it came
to my handes, supposyng it might do some
hurte emong them that are ignoꝛaunte, I
thought good, bꝛiefly to confute it. But be-
cause the copie whiche was founde, was
vnskilfully wzitten, I had some diffultie
to reade it in certaine places, and sometymes
I mighte plainely perceiue, that the
authours meanyng was chaunged by vn-
true wzityng: So that the authour, or his
frendes, maie haue some occasion to cauill
at my publishing of the copie, whiche was
so muche coꝛrupted: In cōsideratiō wher-
of, I would haue been verie glad, to haue
had the principall copie of the authours
owne hande, if I could haue knowen how

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to

to come by it. But sayng I was out of hope of that, I perused, and restozed the copie that I had, as faithfully as I could, desirynge the authour, or his frendes, that haue the originall, if I haue erred in any woozde of any momente, to lette me haue knowledge thereof, and I will thereby resozme the apologie, and alter myne answer thereto ascozdyngly. The wrytyng had this title.

The Papiste.

Certaine considerations and causes, mo-
uyng me not to bee presente at, nor to re-
ceiue, neither vse the seruice of the newe
booke, otherwise called the Common booke
of praiers.

The answer.

If the copie of your title, as it came to
my hande, was not peruerterd, you shewe
your self in your title, to bee a very per-
uerse, and froward person, that maie not
boughsafe to call the booke, as it is com-
monly called. Especially whē you pretend
to geue it the name, whiche commonly it
beareth, for you are not ignorant, that it
is called the booke of Common praier, and
not the Common booke of praier. But a
man

man maie easely, and peraduenture truly
 gesse, why you refused to cal it the boke
 of common praier, leaste any man should
 conceiue by the onely name, that com-
 mon praier, which is so necessarie for the
 Church of Chyste (a forme whereof that
 booke conteineth) is altogether wantyng
 in your Popishe Church, where, in your
 Missalles, Processionalles, Hymnalles,
 Grailes, Antiphonalls, and Pontificalls,
 are not contained common praiers, to the
 edification of all the church, but idle, and
 vnprofitable ceremonies, to the maintei-
 nance of ignoraunce, and superstition.

The Papiste.

The first consideration is, because the
 saide seruise booke, was condemned as he-
 reticall and schismaticall, *Anno domini 1553.*
 both by the clergie and cōuocation of this
 realme, and by the nobilitie and commons
 of thesame, by al whose consentes ther pas-
 sed an acte of Parliament, for the repeale
 therof. Beside that Cranmer, Ridley, and
 Latimer, the chief aucthous and compo-
 sers of the saied boke, were therefore openly
 condemned by the Church, and Lawes of
 this realme, & suffered the paines of death

in Oxforde. S. Paule in his Epistle willed the hebrues, to haue in remembrance their Bis hoppes, which preached vnto them the woorde of God, and diligently to obserue and looke vpon the ende of their liues and conuersation.

The aunswere.

The first consideration cōteineth two causes of your refusal, the one because the booke of Service, was repealed by Acte of Parliament, the other, for that Cramer Ridley, and Latimer, were burned at Dr. forde for it. To the first I aunswere, that if you accompt the authozitie of the Parliament of force to condemne it, why doe you not acknowledge th' authozitie of the same, in establisshyng it, for anno. 1551. by all the states of the realme, that booke was allowed, and appointed to bee vled. Also by diuerse Actes of Parliamente, in the tyme of our soueraigne Ladies reigne, established, and cōfirmed. But it is no hard matter, to gather your traiterous meaning, whiche is common to you, with all them of your religion. You accompte no actes of Parliament, passed in the tyme of kyng Edward, or Quene Elizabeth, to be
of

of any authoritie, be yng confirmed by the roiall assent of those, whom you esteeme to be no lawfull Princes, seying your father the Pope, hath pronounced sentence of depriuation against them.

Your seconde reason, I will tourne vpon your owne necke. Seyng Cranmer, Ridley, and Latimer, did so constauntly suffer death, for the confirmation of that doctrine, whiche thei hadde taught, it is a good argumente, that thei dissembled not with vs, but vttered that truthe vnto vs, wherein as thei liued, so thei were content to dye. The text of the Apostle to the Heb2es. 13. you applie verie straungely, as though wee should thincke well of none, that suffreth death by martyrdom, whereas the Apostle meaneth cleane contrary, and exhorteth the Iewes, to followe the faith of them, the ende of whose conuersation, thei had seen to be agreable to their doctrine, who, as thei had preached diligently, so did thei ende their liues by formentes, in the same confession constauntely, and patiently.

The Papisse.

The seconde consideration is, that the

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saied

saied booke so vniuersally condemned by all degrees of men here in this realme, was receiued and brought in againe only by the nobilitie and cōmons of this realme, cleane contrary to the whole mindes of our Clergie, no one person in the Parliamente did giue his consente thereunto. Besides that the whole conuocation did exhibite their boke to the contrarie. VVherin the shepe taking vpon them to establishe this boke, contrarie to the learnyng and conscience of their shepherdes, thei haue doen against the expresse wordes of our sauiour Christ, who in describing the office of a good shepherde, and the dūctie of good shepe saied that a good shepherde muste knowe his sheepe, and his sheepe muste knowe hym, heare his voice and followe hym. And the Apostle S. Paule in his Epistle Cap. 13. willed the Hebrues to obey their shepherdes, and spirituall gouernours, and to submitte themselues vnto them, for thei doe watch euen as men whiche muste geue accompte for their soules. Obey them therefore saiethe S. Paule that they maie do it with ioie, and not with grief.

The aunswere.

Four

Your seconde consideration, is determinable, by suche as are skillfull in the lawes of this realme, what persones muste concurre, in the Parliament, that it may be an Acte of Parliamente, and I doubt not, but the matter was so ordered, by the iudgemente of them that had knowledge, as was for the honour, and wealthe of the realme. But if any errour had been committed, at that tyme you speake of, it was since by all the three estates in Parliament redressed, the same booke of service, by their auctoritie being confirmed. But whereas you complaine, that the Shepe in that firste Parliament, tooke vpon the against their shepherdes, I aunswer naie, but the Shepherdes againste the Shep-biters, for your Cleargie consisted all of Wolues, and not of Shepherdes, wherefore it was the duetie of the Prince, with the nobles, and senatours of that Parliamente, to deliuer the Shepe out of their cruell tyzanie, and to banishe, and remoue all suche rauenous beastes, from the flocke. And touchyng the booke, you saie thei exhibited, of what credite would you haue it to be, when thei so shamefully refused

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conference, before the moste parte of the Parliamente, vpon a friuolous pretence; in Westminster church. At whiche time al wise menne sawe, that their cause was naught, whiche durste not abide the triall in the open light.

The Papiste.

The thirde consideration is, that it is prohibited by the Canons of the apostles, and by the generall caunselles also, that a christian man shoulde not communicate neither in Sacramentes nor yet in commō praiers, with Heritikes and Schismatices. As it appeareth in the tenth Canon, and in the seconde Canon of the counsell holden at Antioche. It was decreed there, that it was not lawfull to communicate with excommunicate persones, nor to enter into any house, nor to praie with thē, nor lawfull to receiue them that are excommunicate out of one church into another church. And in the counsell holden at Laodicea, it was prohibited there, that the christiā men should enter into the churches or church yerdes, of the heretikes, there to praie with them, and in the 33. Canon of the same counsell the like prohibition is there expressed for
praier

praier with Schismatikes. And in the 4.th counsell holden at Carthage Canon 73. it was decreed, that christian men should neither praie nor singe with Heretikes. And who so euer did praie, singe, or communicate, with any excommunicate person, whether he were of the Clergie or of the Laitie, should be thereby excommunicated. An example we reade therefore, how the christian men at Constantinople would not communicate with the Arianes, neither in Sacramentes, nor yet in commō praiers, notwithstanding that the Arians did agree with the Christen menne in theim bothe, as in all Sacramentes, and in all pointes of praier, sauing that the Arians did sing *Gloria patri in filio*, and the Christian menne, *Gloria patri & filio, &c.* And therefore, and for that onely point, I hō Chrysostome then beyng Bisshop of Constantinople, did appointe vnto the christian men a separte place, and maner of praier from them, as it appeareth in the sixth of the Historie Ecclesiastike. And therefore the notable doctor S. Augustine doth conclude, on this wise, saiyng, that they shall not communicate in Sacramētes with vs, whose doctrine

We cannot approue and allowe.

The aunswere.

Your third consideration, standeth upon a foolish fallation of Sophistrie, called petitio principij, whiche is, when a man will take that as true, whiche his aduersarie will not graunte hym. As you doe in this your argument, where you take that for a true principle, whiche you shall neuer be able to proue, namely that we are Heretikes, and Schismatikes. And so you committe double folie. Firste, in prouing that so diligently, whiche no manne will deny (whiche is, that a manne ought not to communicate in religion with Heretikes) and secondly, in bringing no prooffe at all, of that, which all your aduersaries will deny, namely that they are Heretikes, or Schismatikes. For you must first proue that they are suche, before you can proue, that you ought to auoide their societie.

The Wapiste.

The fowerth consideration is, that the receiuyng of this new booke of seruice, is a condemnation of the olde, whorby is taken away 5. of the 7. Sacramentes, the reall presence of Christes body in the Sacramente
of

of the alter, the sacrifice of the masse, many traditions of the Apostles, as the holiyng of the Fonte, oile and Chrisma in Baptisme and Confirmation, the making of the signe of the Crosse, praier for the deade and vnto sainctes. All sacramentall, and godly ceremonies, frequented in the vniuersal church of Christe, and brought into this realme with the faithe of Christe by S. Augustine, and here by hym establisshed, as suer signes and tokens of christian faiethe, like as the holy. S. Bede witnesseth in his firste booke *de gestis Anglorum*, in the 25. 29. 30. chapiters, beside that all the foresaide thinges haue been alwaie approued, vsed, and allowed throughout the vniuersal church of christ. And therefore saiethe S. Augustine all these thinges whiche haue been receiued in the vniuersall Church of Christe, and approoued by the vse, and consente therof, oughe not to be ouerthrowen, nor yet to be chaunged by the iudgemente of one priuate person, be his learning and liuyng neuer so good, nor yet by the Bishoppes of any one prouince or countrie, when thereby they shoulde breake the vnitie of Gods spirite, whiche is the chief treasure in his Church,

commen

commended by our sauiour Christe vnto
 his Apostles, wishynge and praiynge the
 same vnitie to be amongst them, whiche
 was betwixt him and God (Ioan 17) the fa-
 ther. The Apostle S. Paule taught the Co-
 rinthians aboue all thinges to obserue this
 vnitie, and willed the Romaines that with
 one minde and one mouth they shoulde
 glorifie God. And in the Epistle to the E-
 phesians, he besought them most entirely
 to obserue this vnitie. Again. S. Augustine
 saith, these thinges whiche the vniuersall
 church doth teache, therefore are to be ob-
 serued and kepte of all menne, because the
 church which is the spouse of Christ, hath
 the full auctoritie of her husband Christ,
 and suche gouernement also of the holy
 ghost, that she cannot consent, but to true
 thinges, nor she cannot commaunde but
 onely suche thinges whiche are both holy,
 holsome and good. And farther the same
 S. Augustine saith, that in the ministratiō
 of the Sacramentes, and in the manner of
 praiyng vsed of Preestes, there must be an
 yniformitie obserued in Christes catholike
 Church, that by their Lawe and maner of
 praiyng there may be establisshed the lawe
 of

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of beleuyng. And lest that the lawe, and
maner of praiyng being chaunged, may al-
so bring foorth a chaunge and alteration
of faieth, like as it hath so proued in thys
realme. Beside that S. Ambrose doth thinke
that there can not bee the faieth, where
Schisme is, for albeit that schismatikes may
haue faieth towards God, yet they cannot
haue faieth towards the Church of God,
whom they suffer to bee dismembred, and
discerped in peeces. For wheras our sauour
Christe suffered for his Church, and the
Church is the mysticall bodie of Christe,
how therfore may thei haue faith in christ,
by whom his Passion is made frustrate, and
his mysticall bodie drawen in peeces. And
therefore woulde not we shoulde chaunge
an order set, or a custome of Christes church.
For albeit faieth he, the reason or cause
of a custome may be sought for, yet must it
be so sought for, that the custome thereby
be not infirmed or broken, for the searche
may not bee made vnto destruction, but
vnto ædification, wherby thou maist bet-
ter obserue the custome when thou arte as-
sured of the cause and reason therof. I do
praise thee (saieth Tertuliane) whiche firste
doeth

An answer to a

doesh beleue the custome to be obserued,
before it hath learned the cause and reason
why and wherefore.

The answer.

In your forwerth consideration, you
should haue likewise considered, that suche
thynges, as are graunted of bothe partes,
nede small p^{ro}ofe, and that those matters,
whiche are in controuersie, should be sub-
stancially cōfirmed. As for example. How
necessarie vnitie is for the Church of
Christe, no manne doubteth, so it bee in
truthe, and not in falshe: for there is vni-
tie among the mooste wicked, but not in
truthe, and honestie.

On the other side, that there be fīue sa-
cramentes, moze then the booke alloweth,
that there is a carnall p^{re}sence in the Sa-
crament of the Lords bodie, and bloude,
that there is, or ought to be, a Sacrifice in
the masse, ye bring not one worde of p^{ro}of.

Concernyng Ceremonies, whiche you
call traditions of the Apostles, you saie in
deede a little, although to little purpose,
and yet so confusely, and out of all good or-
der, that you seme rather to confounde,
then to instruct your simple reader, for
what

What an hochpotte is this: in the middes
of your Sacramentes, and Sacramental-
les, to choppe in praiers for the deade, and
inuocation of saintes, whiche be articles
of doctrine, and not Ceremoniall obser-
uations. Againe, when you haue reherseb
by name, diuers Ceremonies, as oile, and
chryisme in Baptisme, your maner of con-
firmation, the signe of the Crosse, and all
other your Sacramentalls, and Ceremo-
nies you bying in certain broken, and im-
perfecte sentences of Doctours, whiche
speake generally of Ceremonies, vsed in
the church in their age: and doe not shew
that your Ceremonies were vsed then in
suche maner, as you vse them now: which
is a meere mockerie of your readers. For
wheras you doe comprehend the all, vn-
der the name of Traditions of the Apo-
stles, if you be a man of suche learning, as
you would seme to be, I dare saie in your
behalfe, you will bee ashamed to come to
triall of this pointe, that you vse all those
Ceremonies, that were vsed in the tyme
of those doctours, whose names you alledge
; that al your Ceremonies, were vsed in
the tymes of those Doctours, vpon whose
authorities

authorities you would seme to grounde.
 But to consider your groundes particular-
 ly, that Augustine, whom you call saincte
 Augustine, was an vnlearned Monke, as
 appereth by his questions, propounded to
 Pope Gregorie, that came into this land,
 to corrupte the sinceritie of faith, whiche
 the Britons had receiued, euen from the
 Apostles, aboute fire hundred yeres after
 Christe, and liued two hundred yeres at
 the least, after the aunciente father saint
 Augustine bishoppe of Hippo in Affrica,
 of whose pride and folie, you maie reade
 in *Galfridus Monumeth. Mathews Westmin.*
 and others. And truthe it is, that muche
 superstition, and false doctrine, he brought
 in, and by tyrannie mainteined, as our sto-
 ries witnesse; but not all that you holde
 at this tyme, for your religion, in all poin-
 tes, is nothyng so old. And as for Beda, he
 liued longe after Augustine. But where
 you affirme, that all youre Ceremonies
 haue been alwaies approued, vsed, and al-
 lowed, thzoughout the vniuersall church
 of Christe, I can no longer forbear you,
 you saie moze then all the Papistes in the
 worlde, will be able to proue.

Touchyng

Touchyng saint Augustine, although the place by you alledged, is not to be found in his vndoubted wrytyngs, yet I confesse that he speaketh fauourably of Ceremonies commonly vsed, to be quietly suffered, and borne withall, rather then vnitie to bee broken. But what maketh this, for your Ceremonies, whiche you teache to bee necessarie for saluation, and meritorious: whiche if thei had been in sainte Augustines tyme, or that men had so taught of theim, there is no doubt, but he would haue vtterly misliked theim, as hereafter in place moze conueniente, I shall plainly declare. In your next sentēce out of saint Augustine also, I must needes tel you, you plaie the suttile Marchaunt, to sett for the counterfeited ware, in steede of true marchandice, for Augustine neuer was of that opinion, that the Church hath the full authoritie of her husbāde Christ, and such gouernemente of the holy Ghost, that she cannot consente, but vnto true thynges, neither hath he any suche woordes in al his woorkes. For it is well knowen, that the booke *de dogmaticis ecclesiasticis*, out of which this sentence seemeth to bee borrowed, is

b. j. not

not accompted among the Authentickall
wozkes of Augustine, but forged of muche
later time, and falsly fathered vpon S. Au-
gustine, to steale credite from his name,
whiche it could not obtain of it self.

And yet if this sayng were graunted
to bee true, it pertaineth nothyng to your
church, which is the Synagoge of Sathan,
and not the Church of Christe. Concer-
nyng your thirde testimonie of saint Au-
gustine, I can hardely thinke that sainte
Augustine, would haue an vniformitie of
Ceremonies, in praier, and administratiō
of the Sacramentes throughtout all the
wozld, because I am able to shewe his
authozitie to the contrary, as in his. 118. e-
pistle to *Ianuaris*, he discourseth at large.
And whereas you saie, that the chaunge of
the maner of praier, hath broughte in
chaunge of faith in this lande, it is cleane
contrary, for the diuersitie of faith, tea-
cheth vs to praie, other wise then you vse,
for inuocation commeth of faith, as wit-
nesseth saint Paule. *Roma. 10.*

The testimonie of sainte Ambrose, al-
though you declare not, where a manne
should finde it, maketh little for your pur-
pose.

pose. For we agree with hym, that Schismatikes are to be abhozred, but we will not graunt to you, that we are Schismatikes, as long as we knowe, that we are members of Chyiste. The testimonie of Tertuliane concernyng custome, if it bee faithfully rehearsed of you, I se not what it maketh for you. For although laudable customes, maie be obserued, without searching their beginnyng, what is that, to your Ceremonies, whiche containe manifeste impietie? For you your self will not bee so madde, to allowe all customes, seyng many are contrary to the worde of GOD. And although Tertuliane was to muche addicted to the maintainyng of Ceremonies, and customes in some places, yet otherwhiles he either expoundeth his meanyng, or correcteth his errour, as in his booke *De virginibus velandis*, where he writeth in these wooordes. *Hoc exigere veritatem, cui nemo prescribere potest, non spacium temporum, non patrocinia personarum, non privilegium regionum. Ex his enim fere consuetudo initium ab aliqua ignorantia vel simplicitate sortita, in usum per successionem corroboratur, & ita aduersus veritatē vindicatur.* Sed domi-

nus noſter Chriſtus, veritatē ſe, nō conſuetudinē cognominavit. Si ſemper chriſtus & prior omnibus: aque veritas ſempiterna & antiqua res, viderint ergo quibus nouū eſt, quod ſibi vetus eſt.

Hæreſes non tam nouitas quam veritas reuincit. Quodcūq; aduerſus veritatem ſapit hoc erit hæreſis, etiam vetus conſuetudo. That is to ſaie. This the truthe requireth, againſt which no man can preſcribe, not the continuance of tyme, not the defence of perſones, not the priuiledge of any regions. For of theſe, cuſtome takyng her beginning, for the moſte parte, through ignorance, and ſimplicitie, is confirmed into an vſage, by ſucceſſion, and ſo is boſted of againſt the truthe. But Chriſt our Lorde called hymſelf the truthe, and not the cuſtome, if Chriſt were alwaies, and before all, truthe is, as eternall, and aunciente a thyng as he. Lette them bee well aduiſed theſefoze, to whom that is compted new, which of hym is compted old. Hereties (ſaieth he) not ſo muche their noueltie, as truthe doeth conuict, for what ſoener ſoundeth againſt the truthe, that ſhalbe an heretie, yea though it be an old cuſtome. By this teſtimonie of Tertuliane, euery man
maie

maie see, what he thought of old custome, when it was alledged to deface the truthe, and of what customes he speaketh, when he commendeth customes, namely suche as agree with the truthe, and not euery blinde, & superstitious Ceremonie, wherof a greate number were inuented, many hundzeth yeres after his death.

The Papisse.

The fifte consideration is, that wheras I am not perswaded that the forme of prayers set forth in the saide booke, is lawful and catholike, my comyng to heare it shoulde bee an acte, not onely contrarie to mine owne conscience and also to my damnable sinne, but also my comyng therto, shoulde be to the weake and ignorant, an occasion of ruine, and deadly sinne, which is called *scandalum infirmorum*, and I am bound by the words of our sauour Christ, to auoide that, sayng wo be to that man, by whom any suche offence or flaunder I shall vprise and come. For of my comyng thether, either they muste iudge that I am a dissembler in doying against my cōscience, or els they must iudge that I am in cōscience perswaded thereunto. And therby gather by

b.iiij.

mine

mine example a likyng of that thing to be good and holy, which in my very conscience I do vtterly condemne, and that this flaunder shall not be so taken, as *scandalum acceptum*, but so geuen as *scandalum datum* of my parte. And wher as it hath been often tymes obiected vnto me, how that it is but a very small matter to sticke or staie at, for to come to the Church, and heare the saied seruice, beyng set at libertie, secretly, and priuily to praie with my self whatsoeuer I shall thinke mete, for he answereth, I doe reade in the Scriptures howe Eleazarus the Preeft is in the same commended, because he would not dissemble the eatyng of swynes fleshe, whereas he might haue escaped the paynes of death therby. Tertulliane writeth a booke in the praise of a Souldiar, and entitleth his booke *de corona militis*, because that Souldiar refused *in natali die Severi imperatoris*, to weare but a Garlande of flowers vpon his heade, because he should therin then haue followed the maner of the gentiles, and heathen people. And rather or he would do so small a matter, as to weare but a Garland of flowers, he did suffer in prisonment, and therefore

fore is commended of so greate a clerke, as Tertullian was. Theodoritus in hys second booke of the historie Ecclesiastike, in Cap. 24. doth note Leontius Bisshoppe of Antioche of greate dissimulation, for as much as he, beyng present in the quire at Antioche, and in the hearing of christian men, there to sing *Gloria patri & filio, &c.* and the Arians *Gloria patri in filio, &c.* Contrariwise he did there openly take nether partie, but priuily at the ende of euery psalme did sing *Gloria patri in secula seculorum. Amen.* And so he mumbled it vp to hym selfe, *ut ab instantibus vix audiri posset*, whose example therfore beyng so manifest, and so well admonished therof, I purpose not to followe God willyng. VVhen to dissemble with a mā I hold it no honesty, to dissemble with my Prince, it is the iuste deserte of perpetuall discredite, and infamie, but to dissemble with God, it is most impietie, from the whiche detestable sinne, I am vtterly resolved by the word god, spoken by the mouth of Helias saiyng: *Vsq̃uequo claudicatis in duas partes?* How long will you halte or limpe on both sides? And S. Ihon in his reuelation saith: Because thou arte neither whot

nor colde, therfore I ſhall beginne now to vomit and caſt thee out of my mouth. The premiſſes well waighed, it cannot be iuſtly ſaied that I ſticke at a trifling or ſmall matter, but a matter of greate importance, and conſcience moueth me therunto, and forceth me that I ſhoulde not vnaduiſedly without greate cauſe ſeperate my ſelf, from the vnity of the Church, neither to condemn the vniuerſal church, vnheard hauing no iuſt or weightie cauſe why I ſhould ſo doe. For I haue alwaies, and doe thus waigh the matter with my ſelfe, that the pointes and matters of religion, which this booke of ſeruice, hath condemned or taken awaie, either thei were thought matters of ſmal importance and did no harme, but being rightly vnderſtanded might haue doen good, or els thei were to be taken, for matters of impietie and intollerable to be borne withal. In caſe thei were of the firſte ſorte, whiche thei haue condemned and aboliſhed. Then in my iudgement they ſhould haue been tolerated and borne withall, for charities ſake, and for the continuance, and encrease of vnitie betwixte vs and the vniuerſall Church of chriſtendom. On the other ſide,

in

in case thei had been taken for matters intollerable, and could in no wise haue been borne with all for their impietie, as it hath been pretended, then yet in my cōscience, we ought to haue been better aduised then by our priuate condemnation of them, to haue shewed our selfe to condemne thereby, al the whole vniuersall church of impietie vnheard, which thinges the vniuersall church hath vsed from the Apostles time, and doe to this daie. As touching matters of right faith, and godly maners, the church of Christe beyng the spouse of Christ, was neuer destitute of the holy ghost, neither could nor woulde in all this tyme haue borne or dissembled any impietie like as. S. Augustine writeth hereof. The Church of God beyng placed and put among muche chaffe, and many Cockles, and wedes, the same church doth suffer, and beare with many thinges, yet that notwithstanding, touchyng the thinges whiche are against faithe, and against good life, the Church doth neither approue them, nor yet lette them escape vnspoken against.

The aunswere.

In that you will not dissemble against

b.v.

your

your conscience, if you doe not dissemble,
but speake as you thinke, you are to bee
commended: but if your conscience, as you
saie, is not yet perswaded, you are by no
meanes to bee excused, for in this so cleare
light of the Gospell, you could not bee so
blind, if you did not obstinately close your
eyes, from receiuyng the Sunne beames
into them.

And whereas you thinke it not reason,
to departe from the vnitie of the church,
nor to condemne the vniuersall Church
vniuersall, you stande vpon a false grounde,
as you dooe alwies, that the Popishe
Church, is that vniuersall Church, but
that you shall neuer be able to proue. For
was the Popishe church at any tyme, or
is it now vniuersaller? But the Romishe
church, you will saie, is alwaies vniuer-
sall, though it haue neuer so many ene-
mies. But I can shewe you by saincte Au-
gustines iudgemente, that the vniuersall
Church, maie bee without the Romishe
church. For writyng to *Casulane. Epi. 86.*
he hath these wordes, speakyng of one
that defended the Ceremonies, & custome
of the Romishe church, against the whole
catholike

catholike Church. *Quod uisnam sic quareret, aut sic affirmaret, ut toto terrarum orbe diffusam, exceptis Romanis & adhuc paucis occidentilibus, apertissime nō blasphemaret ecclesiam.* that is to saie: whiche thyng I would he did seeke in suche maner, or so affirme, that he did not moske manifestly thereby, blaspheme the church, dispersed thzough out the whole worlde, excepte the Romanes, and a fewe other Westernie Churches. Doe you not here see, that when the Romishe church, with a fewe other that agreed with her are exempted, the vniuersall church of Christe still remaineth, by saint Augustines iudgemente: and that if the Romishe Church, departe from the whole Catholike Church, the Romishe Church is a Schismaticke, as it is at this daie, and hath been a long time, euen since Antichriste sette by his seate there, and made a generall departyng from the faith of Christ, which saint Paule prophesieth should come to passe. y. Thessal. y. All the whiche tyme, though there were but few that continued in true faithe, and honouring of God, yet those fewe, wheresoeuer they were scattered in all the worlde, were
the

the true catholike Church of Christ, and were alwaies ioined together in Christe their heade, by unitie of true religion.

And whereas you saie, your Church is vnhearde, I maruaile what you meane, for what can the Pope, or any of her procoures, saie in her defence, but it hath been hearde, and confuted by the scriptures: Whiche thing hath caused, the most part of the regions of Europe this date, to forsake your Hereticall, Schismaticall, and Antichristian Church of Rome, and to ioine them selues to the true Catholike, and Apostolike church of Christ, whiche approueth all her doctrine, out of the holie Scriptures, and by the same reprobeth all your heresies, and erroneous opinions: the iudgement, and triall of whiche holy Canonickall scriptures, you neuer yet durst abide. It is not therefore any priuate condemnation, whiche is pronounced out of Gods woorde, against heresies, whose authoritie in all thynges is highest, and of all menne to bee obeyed. Finally, where you affirme, that the church of Christe, was not destitute of the holy Ghoste, I agree with you, but that your Church, is the Church

Church of Christe, I make in no wise acknowledgement. And truthe it is, that the true Church did alwaies reclaime, against the heresies of your church, as thei sprong by and increased in the worlde, and receiued that reward, whiche true Prophētes haue accustomed to receiue of wicked tyrantes namely, persecution, imprisonment, and cruell death, as appeared in *Bertramus*, *Marsilius* of *Padua*, *Pauperes* de *Lugduno*, *Iohannes* de *Gandano*, *Bruno Andegauensis*, *Iohannes Wicklene*, *Iohannes Hus*, *Hieronymus* de *Praga*. &c. all whiche with many other, in seuerall times, & places, reproued, and confuted your false Church, and the errors thereof, some in *Italie*, some in *Fraunce*, some in *Flaunders*, some in *Germanie*, some in *Bohemia*, and some in *Englande*, and for the moste part, were either murthered, or otherwise cruelly persecuted for their labours. But yet the heresies of your church, did not escape vnspoken against, and confuted by them,

The Papiste.

The sixte, and laste consideration, that I come not to their church, is, because I am not of their Church. *S. Augustine* in putting

ting difference of churches saith, how vn-
to them whiche haue not all one Sacramē-
tes, there can not be one religion, nor con-
sequently one Church. And the cause
why I am not of their Church, but refuse
to communicate with theym in religion,
besides this sayng of S. Augustine, that we
should not Communicate in sacramentes
with those men whose doctrine we can not
aproue and allow: I do refuse to be of their
church, because I cannot learne nor vnder-
stande, of what church they are of. For thei
beyng first Baptized in the catholike church,
and in the very self saith and religion,
wherin I do at this present time, beleue and
remain: thei are departed therefro, some to
the Lutheranes Church, some to the Zwinge-
lians, and comyng last of al to the church
Geneua, they are in maner fled from that
church also, and by attributing the chief &
supreme gouernment of this their English
church vnto the Quenes highnes, thei are
in doctrine directly against their old mai-
ster Caluine, being the chief Apostle of the
Church of Geneua, whiche Caluine in the
eight Chapter of the booke of his instituti-
ons, doth directlie reason against Kynges,
and

and Princes, for takyng vpon theim spirituall gouernment in the Church of Christ, and in the same Chapiter he doeth muche commend the holy Bisshop S. Ambrose, and the noble Emperour Theodosius, Ambrose for his gräte stoutnes and resistance made against the Emperour: And Theodosius for his gräte submission, and obediens shewed vnto the Bisshop. The history whereof is at large expressed in *Ecclesiastica historia*. And the saide Caluine in hys exposition vppon the fowerth Chapiter of the prophete Amos, doth taxe King Henry the eight by name, because he alone, of all other Princes was the first that toke vpon hym in the Church of Christ spirituall gouernmēt, whose example in that point, there was neuer one Prince in all Germanie, nor yet in any place els where, of the whole world, that woulde followe the same, but his owne naturall sonne Kyng Edward the sixte, beyng then in his minoritie, and againe the Queenes highnes that nowe is, If therfore I shall departe from the comon knowen catholike Church wherein I stand, I would gladly knowe of theim vnto what Church I shoulde repaire, to be instructed with

with out errors , wherin vnitie , charitie,
 and veritie doe dwel, what forme of a church
 are thei able to shew, wherupon a christian
 man may be bolde to assure himselfe?
 And if peradventure they cease not to pre-
 tende , that the Primitiue Church is that
 plat forme of the Church wherunto they
 would reduce vs: I answere, that there be so
 many poinctes wherein they doe dissent
 from the Primitiue Church (like as I shall
 make sufficient prooffe thereof) that it can
 not be so, it is onely pretended, but it shall
 neuer be proued: The Anabaptistes, the Li-
 bertines and the Arians doe pretende gods
 worde, and the Primitiue Church as well
 as thei: And because they are so bolde to
 name the primitiue church, I aske of them
 but this one questiō, whether that this daie
 50. or. 60. yeres laste paste, was their Church
 here in this realme, or in any other parte of
 christendome? VVhat particuler Church
 either here in Englande, in the laste yere of
 Kyng Henry the eight his raigne, or any
 other realme els, can thei name that taught
 or receiued vniuersally throughout, in all
 poinctes the doctrine, that this presente
 Church of Englande doeth now teache, or
 from

from that daie, a thousande yeres before that, or from thence, vnto the tyme of Christe, and his Apostles. If thei can not shewe any one suche Church (as I am well assured, thei shall neuer be able to doe) then it muste nedes followe, that either Christe had no Church in the worlde al that tyme till now their commyng, or elles it mutte nedes follow that their Church, is a new inuented and vplert Church, whiche with christes Primitiue church hath no agreans, like as it shall moſte plainly appeare vnto you by these profes followyng.

The aunſwere.

In your laste consideration, you doe inconsiderately alledge, that you are not of our Church, but shewe no sufficient reason, why you ought not to bee one of our Church. You saie, we are departed from the church, in whiche we were baptised, as though, if a manne were Baptised in a Church of heretikes, he is bounde to remaine in the same Church, and heretical faith of that Church, in whiche he was baptised, so that if a manne were baptised in the Church of Arrianes, Nouarianes, Donatistes, Pelagians, he might not forsake

take the faith, and Church, in whiche he was baptised, to become a true Christian catholike. A childe of seven yere old, maie see how slender a reason it is for a manne, to continue in any Church, or Religion, because he receiued baptisme therein. For if a Papist maie not become a Protestant, because he was Baptised in the Popishe church, by thesame reason, a Protestant must not become a Papist, if he were baptised in the Protestant Church, which you your self by no meanes will graunte.

The seconde reason you bring, is of the diuersitie of churches, the Lutherane, the Zwingliane, & the Genetian. As though the diuersitie of some opinions, not of the greatest importāce, maketh diuers churches. The church of Salisburie, the church of Poſke, and the church of Bangor, had some diuersitie in their maner of seruing God, and yet you will saie, thei were all one Popishe Church. But to the purpose, you recite moze names, then there be diuersities of opinions. For Zwinglius, and Caluine, in the matter of the Sacrament, whiche you shoute at, are all one, and Luther differeth from them. And yet
the

the difference is not so great, but that thet
bee all of one Catholike Church, because
thei agree in the onely foundation, Iesus
Christe, and in all opinions, that are ne-
cessary to Saluation, although Luther in
his opinion of the Sacramente (as a man)
was deceiued. And that diuersities of opi-
nions (so longe as the principall groundes
of faithe bee obserued vncorrupted) doeth
not make diuersitie of churches, you maie
easily see, by this example S. Cyprian and
all the Churches of Affrica, were in this
erroz, that such as were baptised by here-
tiques, should be baptised again, which was
a very perilous errour. Cornelius, & Stephas
was the Bishops of Rome, with the Chur-
ches of Europe were, in the contrary opi-
nion. And yet no man euer refused S. Cy-
priane, to bee a member of the Catholike
church, nor iudged the churches of Affri-
ca, that followed his errour, to bee of any
other the of y^e vniuersall church of Christ,
among whom were many martyres, and
godly men which liued & died in the same
erroz. Now compare Cypriane, & Luther,
the one erring in the Sacrament of Bap-
tisme, the other in the Sacramente of the

c.ij.

Supper

Supper, if the errour of th' one, did not separate hym from the communiō of the catholike church, no more cā the erroz of the other. Whiche thing, if it were well weighed, would remoue that stōblyng blocke, that troubleth many weake persones, but can hinder no learned man, cōcernyng the controuersie of Luther, and Zwinglius.

The third reason is, that we are departed, from the Church of Geneva, because we ascribe supreme gouernement, in Ecclesiasticall matters, to the Quenes highnes. Firste, we must bee bolde to tell you, that as we reuerence, and honour all particulare Churches, where true religion is established, so we doe not grounde our self vpon either the opinion, or custome, of any one, but onely vpon the worde of God, and so farre fooz the to followe euery one, as thei come neare to the same rule. But whereas you would sette that excellent, godly Church of Geneva, at variaunce with vs, aboute the supremacie, your childshe quarrellyng, shall easily appeare to all menne. You alledge Caluine againste vs, in two places, one in his Institutions, an other in his Comentarie of the Prophet

phet Amos. A man in deede, from whom we would bee lothe to dissent, excepte it were for a greate cause. A manne of suche godlie learnyng, and profounde knoweledge in diuinitie, as all the Papistes, that euer were, are not woorthie to carrie his bookes after hym. But befoze I aunswer you, I muste admonishe you, that either your copies, whiche came to my handes, were verie muche corrupted, or els you haue recited those places by hearesaie, rather then by your owne obseruatiō. Your copies sendeth me to the, viij. Chapiter of his Institutions, namyng no booke, and to the fowerth. Chapiter of Amos, whereas that you speake of the one place, is in the fowerth booke, and twelue Chapiter of his Institutions: the other in the seuen Chapiter of Amos. So that in deede, it was moze labour to seeke your places, then to make aunswere to them. Concerning the firste, I meruaile you were not ashamed, to alledge Caluine againste vs, where he saiethe, that Kynges, and Princes, are subiecte to the discipline of the Church, as Theodosius was content to be excommunicated by sainste Ambrose, for the mur-
c. iij. ther

ther he had committed in Theſſalonica,
(which none of vs denieth) and doe not re-
member, how ſubſtauncially he proueth,
that godlie Princes haue authoritie, and
ought to maintain true religion, by lawes
decrees, and iudgements, whiche is all
the ſupreme gouernemente, that wee aſ-
cribe to the Quænes highnes.

And as for the place of Caluine vpon
Amos, the truth is this: Caluine findeth
fault, not with kyng Herry, but with thoſe
that did aſcribe that title vnto hym, and
ſheweth for what reaſon, he miſliked the
ſame. For that he denied his lawfull au-
thoritie, whiche was meant by that title,
of all his godly, and true ſubiectes: but be-
cauſe, Steuen Gardener biſhop of Win-
cheſter, by falſe vnderſtandynge thereof,
declared that he vnderſtoode nothing ther-
by, but the tyrannie, whiche the Pope v-
ſurpeth ouer the church, to be tranſlated
vnto the kyng. And therfore at a ſolemne
cōference, at Ratiſbone in Germanie, af-
ter the Popes authoritie by acte of Par-
liament, was aboliſhed out of the realme,
he defended all Popiſhe religion, whiche
remained vnreformed, to bee good, and
godlie,

godlie, because it was established by the kings authoritie, who was supreme head of the church. He disputed not by reasons, neither cared he for the testimonies of scriptures, but saied, it was in the kynges power, to abrogate all Lawes, and establish what he thought good in the church, as to forbidde Priestes marriage, to forbidde laie menne the vse of the Cuppe in the Church, and all other suche matters, he saied, were in the kynges authoritie. This he saied of the kynges power abroade, and howe he abused that noble Prince at home, to make the Acte of sixe Articles, and other thynges of like effect, there be many yet aliue, that can remember. But seeing this title of supremacie, dooeth so muche offende you, I praise you lette me demaunde one question of you. Who did first inuent it here in England? Or who did first ascribe it to kyng Henry? Was it not the whole Popishe Cleargie of Englande? when thei were caste in the Premunire, for mainteinyng the power Legantine of Cardinall Wolsey, and submittyng theim selues vnto the kyng, they flattered hym with that title, and
c.iiij. offered

offered hym a greate somme of money,
foz their pardon:as witnesseth Halle, and
Craſton in their hystories, and ther be yet
aliue many, that can remeber it. So that
if there were any faulte in it, you should
blame them, and not vs foz it. Foz so far
fozthe, as beyng rightly vnderſtoode, it de-
clareth the lawfull power of the Prince,
wee did, and doe yelde vnto it, but not in
Steuen Gardiners sence, whiche Caluin
in the place by you alledged, doeth cōfute.

After this, you require vs to shewe you
a Church, where vnto you maie resoꝛte,
whiche hath continued euen since Chꝛist,
whiche if it can not bee shewed, you con-
clude in th'ende, that Chꝛist had no chur-
che, oꝛ els our Church is not Chꝛistes
Church Againe where our Church was
fiftie, oꝛ sirtie yeres agon. If a manne had
asked of Elias, where the church of God
was in his tyme, he could not haue made
aunswere, and yet God had his Church
in Elias tyme. The Church is not alwa-
yes apparaunte, to the eyes of the blynde
woꝛlde, in whiche she is a stranger, but
is compelled sometymes to flie into the
wildernesse, out of the sight of men, by the
persecu

persecutiō of the deuill, and his members,
 as it is Prophecied in the ry. Chapter of
 saint Iohns Reuelation. And yet for fiftie
 or sixtie yere agone, it had been no harde
 matter, to haue shewed you diuers mem-
 bers of our Church, bothe in Englande,
 & in Bohemia, as th' historie of the church
 declareth at large. Also in Fraunce at
 Merindoll, and about Lpōs, but these you
 will saie, agreed not with vs in all poin-
 tes, but I will aunswere you, thei agreed
 in the cheifest pointes, necessary to eter-
 nall saluation. For whatsoener we are a-
 ble to shewe, for our Church, I am sure
 you are neuer able, to shewe your self, for
 your church, that whiche you require vs
 to shewe: namely a church that hath con-
 tinued from this tyme bpwarde, vnto the
 Apostles, that taught vniformely, and in
 all pointes, the doctrine that the Popishe
 Church nowe teacheth. Whiche thyng
 when you haue performed, I will doe the
 like for oure Church. In the meane
 time, that whiche is a sufficiente rule, to
 finde out the true Church, by the iud-
 gement of Sainte Augustine, I will de-
 clare vnto you. In his booke the *unitate eco*

eclesia. Capi. 2. Inter nos autem & Donatistas,
questio est, ubi sit ecclesia. Quid ergo facturi su-
mus? In verbis nostris eam quaſituri ſumus, an
in verbis capitis ſui domini noſtri Ieſu Chriſti?
Puto quod in illius potius verbis eam quaerere
debemus, qui veritas eſt & optime nouit corpus
ſuum. Betwene vs, and the Donatiſtes
 (ſaieth ſaincte Auguſtine) the queſtion is,
 where the church ſhould bee. What ſhall
 we doe then: ſhall we ſeke her in our woꝝ-
 des, oꝛ in the woꝝdes of her heade, our
 Lorde Ieſus Chriſt? I thinke that rather
 in his woꝝdes, we ought to ſeke her, which
 is the truthe, and beſte knoweth his owne
 bodie. And in the .xvj. chapiter of theſame
 booke, he writeth thus of the Donatiſtes
Vtrum ipſi eccleſiam teneant, non niſi diuinarū
ſcripturarum canonicis libris oſtendant. What
 is, whether thei haue the church on their
 ſide, let theim ſhewe none other wiſe, but
 by the Canonickall bookes of holy ſcriptu-
 res. Many other ſuche teſtimonies are in
 S. Auguſtine, by whiche it is plaine, that
 he geueth this infallible rule, to knowe
 the true church, to examine the doctrine
 thereof, onely by the ſcriptures. But wher
 as you ſaie, that Anabaptiſtes, Libertines
 and

and Arians, pretende the word of god, and the primitive Church, what meane youther by: that we should forsake the word of god & the Primitive church, by which all heretikes haue been confuted, what soeuer they pretended. For though heretikes pretende the scriptures, yet onely by the scriptures they are to be confuted, & though they appeale to the iudgemente of the primitive church, yet by the primitive church they are condemned for heretikes. I maie as well say, that Arianes, Libertines, and Anabaptistes, booke them selues to be the true Catholike Church, therefore wee must not allowe the true catholike church. It is pitie to see menne, that would be counted wise, and learned, to reason so fondly, and vnlearnedly. For of all other reasons, it is the vaineest, and feeblest shift that the Papistes vse, to flie from the scriptures, to the auctoritie of the Church, in confutation of heresies. For there was neuer yet heresie did arise, but there was as greate controuersie, of the Church, as of the opinion: for euery heretike, boasteth as well of the Church, as of the scriptures, but when all is doone, his bragges of bothe,

bothe, muste bee beaten downe, onely by the scriptures. But because you make so proude vauntes, that you will so plainlie proue, that our Church hath none agrees with the primitive church of Christ, in discourse of that controuersie with you, I will sette fo: the bothe what is the Primitive church, and how we agree therewith, and I doubt not, but that I shal be able by the grace of God, bothe to iustifie our cause, againste your false accusations, and also to ouerthrowe youre falshood, whiche you haue heaped vpp, to ouerwhelme the truthe.

And as I haue confuted your fire considerations, which vnto you seme of greates importaunce, so by Gods helpe I shall auoide all other youre calumniations, in whiche with some subtiltie but moze impudencie, and moste of all impietie, you goe aboute to intangle the consciences, of suche as bee ignorant, and vnlearned, to withd:awe their obedience from the godly lawes of this realme, whiche are established, fo: the mainteinyng of Gods true Religion, and the abolishyng of all Idolatrie, and superstition,

The

The Papiste.

Argumentes gathered out of the Scriptures, prouyng that this late reformed English church hath none agreance with the Primitiue church of Christ.

The aunswere.

The very title of your argumentes declareth, of what force youre argumentes are. Your reasons are tenne in number, whiche if thei were all graunted to be true yet foloweth not this conclusion, that our Church hath no agreance, with the Primitiue Church of Christe, excepte you would affirme, that all the doctrine of the Primitiue Church, were comprehended in these tenne pointes. Again your owne Popishe Church differeth, in these tenne pointes; as muche from the Primitiue Church, as ours. therefore by your owne Logike, I will conclude, that your Popish church, hath no agreance with the church of Christ. 1. For neither you haue all thinges common, 2. neither dooe you sell your houses, and landes, to putte the price in common. 3. Neither doe you make diuision to euery manne, accordyng to his necessitie. 4. Neither are all members of your church

Church so provided for, that none doo
 begge. 5. Neither doo you baptise onely in
 the name of Christe. 6. Neither doo you
 giue the holy ghost, by laiyng on your han-
 des. 7. Neither doo you ressoze theim to
 health, whom you annointe with oile, be-
 yng sicke. 8. Neither doo you make open
 confession of your synnes. 9. Neither doo
 you celebrate the Sacramente, after sup-
 per. 10. Neither doo you abstaine from
 bloodde, and strangled, therefore by your
 owne reason, you haue no agreance with
 the Primitive Church of Christe. Or if
 you maie haue any agreance, these differ-
 ences notwithstanding, why maie not
 we thesame differences, nothyng lettynge
 vs, haue sufficient agremente therewith?
 You see that either your argument is no-
 thyng worthe, or els you haue as little a-
 greance with the Primitive church, as
 we. Your only refuge is this, that it is not
 necessary for you, to haue any agreance
 with the primitive Church. And that is
 the opinion of all Papistes, whiche is dili-
 gently to be noted, that you disclaime of al
 title of the Primitive Church, whiche
 you holde, was but an infante, and by ad-
 dition

dition of your doctrine, and Ceremonies, is growne to bee of womannes state. As though Christ married his Church, when she was vnder age, and so the matrimonie was not ratified, and consumated, befoze the Pope had nourtured her in his schole, vntill she came to yerres of discretioun. For it is as lawfull for me, so to inferre vppon your allegorie, as for you so to allegorise of her.

But that you maie the better vnderstande, what we meane by the primitive Church, I putte you out of doubt, that none of vs doeth attribute vnto her, suche long limites, as you doe in your argumentes, gathered out of the Doctors: where you alledge the seconde counsaill of Nice, as a determination of the primitive church, whiche was holden almoste eight hundred yerres after Christe. Of whiche thing you were not ignorant, but you thought it was sufficiente, to fill vnlearned eares, with greate blastes, voide of all reason, or truthe. Wherefoze, when wee appeale to the Primitive Church, wee meane the Church of the Apostles, and their successors, so longe as thei continue in the doctrine

trine of the Apostles, whereof triall is to
 be made, by the Canonically writynges of
 the Apostles. That wheras you accuse vs
 for departyng from your church, as though
 we were of no Church, wee defende our
 selues to be of the true church, sayng wee
 retaine the faith, and doctrine of the pri-
 mitiue Church, whiche without all con-
 trouersie, was the true church. Now as
 I haue shewed you, what we accompte to
 be the primitiue church, so muste I de-
 clare, in what thynges wee are bounde to
 consente, and agree with the same. For
 whiche purpose, we must marke this dif-
 ference, whiche I suppose, no Papist is so
 farre paste shame, to deny: namely, that
 in the primitiue Church, some thynges
 were necessarie, and immutable, some
 thynges againe were temporall, and vari-
 able. Of the firste sorte is the doctrine, and
 Sacramentes, of the latter sorte are Ce-
 remonies, and politike constitutions. To
 the doctrine no manne maie adde, no man
 maie diminishe, no manne maie alter, a-
 ny thyng thereof. The Sacramentes be-
 yng, as Augustine calleth theim, the visi-
 ble woorde, bee of the same nature with
 the

the doctrine. On the other side, Ceremonies, and publike constitutions, may bee retained, or chaunged, as they make beste for edificatio, for order, and for comelines. And of this latter sorte, are all those thinges, whiche you alledge in whiche we differ from the primitive church. But yet, so long as we holde still the same faith, and the same Sacramentes, whiche are lefte to vs by the primitive Church, all reasonable men will iudge, that notwithstanding your reasons, wee haue suche agreement with the primitive Church, as may proue vs to be members of the same. For it is the vnitie of faith, and Sacramentes, not of Ceremonies, and constitutions, that ioigneth vs vnto the bodie of Christe, as witnesseth saint Paule to the Ephesi. iij. One faith, one baptisme, one God. &c. Now let vs particularly consider your tenne differences.

The Baptiste.

First it is written howe the beleuers in the Primitive church had all thinges in common, And no one man did reckon the thing that he did possesse, to be his owne or priuate.

d. j.

The

An aunswere to a

The aunswere.

Firste, it it is a spozte to see, howe to make a shewe of a greate multitude of dishes, and to fill vp the noumber of tenne, you diuide one matter into fower quarters, whiche is of the cōmunitte of al thinges, that was in the pꝛimitiue Church, whiche should haue been serued all in one mease, but for fashiōs sake. That thei had all thynges common, one while in Hierusalem, it is very true, but that thei had so alwaies, and in all places, it is most false, for sainte Paule exhorteth the Corinthians, to giue almose to the poore liberally. 1. Cor. xvi, and he willeth Timothe, that he charge thē that be riche, in this worlde, to be ready to distribute vnto y^e necessitie of their brethren. 1. Timoth. vi. which needed not all, if all thynges had been common. This was therefore a variable order, and constitution, whiche continued but a shorte tyme, neither was it profitable, but onely then, when the noumber of the disciples was but small, in comparison, and liued all in one place at Hierusalem.

The Papiste.

Seconde in the Primitiue Church suche
of

of the beleuers, whiche were possessors of Landes and Houses sould theym, and powred it doune before the Apostles, but the beleuers of this oure late reformed Church are not come to that perfection, nor yet are aminded so to doe.

The aunswere.

This is all one with the former, for how could thei haue had all thynges common, if euery man had reteined his houses, and landes, to his priuate vse. And yet no manne was compelled to this communitie, for Peter saith, plainlie, to Ananias, that he neded not to haue sold his land, neither to haue bzought the price, but of his free will. But whereas you account it a perfection to haue all thynges cōmon, I muste be bolde to tell you, ye saueur of Anabaptistrie, for although it was then expediente for that tyme, emong a fewe, yet it were not tollerable to bee vsed as a pefection emong all the church of Christ. But would bz yng a māre confusion, and disorder of all thinges, beside that it is vnpossible, that all Christian men, in all places, should haue all thynges common.

The Papisse.

d.ij.

Thirdly,

Thirdly in the primitiue church, Christes Apostles and their successours were chiefe gouernours of the beleuers, and of such goods as they had in common amongst them, diuision vnto euery manne was made therof, by the appointement of the Apostles, according as they thought it needfull or necessarie. And because Ananias the husbände of Saphira wente aboute to kepe backe a portion of that comon mony, for the which they sold their Landes, the Apostle. S. Peter did strike them bothe with sodaine death. But in this our reformed English church, beside that the beleuers are at no suche appointement of the Bishoppes and successors of the Apostles, they doe by their lawes spoile them of all they haue, by takyng from them so muche of their temporall landes, and so muche of their goods, for firste fructes, tenthes and subsidies as they liste. And therefore in this point it hath no agreans with the order of the Primitiue church.

The aunswere.

The Apostles keppe not that gouernement long in their handes but committed it ouer to the Deacons, as it is declared
in

in the sixte chapter of the Actes, by which it is manifeste, that it was no perpetuall order, whiche in so shorthe tyme, was altered. For in suche thynges, the Church maie institute, and chaunge, as often as it shall seme expediente. But whereas you charge our Prince, to bee a spoiler of the church, by withdawayng the landes, and gooddes thereof, by takyng firste fruites, tenthes, and subsidies, you shewe your self what an honest subiecte you are. We for our partes, acknowledge, that it is in the Princes power, to increase, or diminishe the stipend of the ecclesiasticall ministers as shalbe thought expedient, and that it is our dueties, to paie all suche taxes, tributes, and subsidies, as by lawfull authoritie, are laied vpon vs. But I mervaile why you should accuse our princes, for taking of subsidies, as though Popishe princes, doe not take subsidies of their Cleargies also, and mooste of all when the Pope who hath no authoritie, to demaunde one penie, hath extorted suche infinite sommes of money, for annates, firste fruites, palles, pardons, and suche other tromperie: whereof how greate complaintes the

d.ii. Cleargie

Cleargie of Englande hath made, you maie reade in Mathewe of Westminster in the liues of diuers kynges, and namely of Henry the thirde, and Edward the first. One hystorie is notable, that the Pope sente a Legate called Otto, with a letter, complainyng of the greate pouertie of the Church of Rome, whiche was the cause that she was compelled, to pille, and polle pooze suters, that sued to the Courte of Rome, in remeadie whercof, he demaunded of euery Cathed:all church two prebendes, and of euery Religious house, so much as the portio of two Pokes, or cloisterers came to by yere. But the Cleargy would in no wise graunte it. The same requeste was made in Fraunce, but could not bee obtained. Wherefoze euery man maie see, how maliciously you slander the prince, whiche hath authoritie to take for necessarie affaires, of the realme, so longe as a competent liuyng, remaine vnto the Ministers.

The Papiste.

Forth it is writte of the Primitiue church, that of suche goods which thei had in common, ther was such equall diuision made by the

the handes of the Apostles, that no one man of the beliuers did lacke, or was forced of necessitie to begge. But since the reformation of this Englishe church, many especially of the Clergie which were before well able to liue, are now brought vnto a very bare and beggerly life and estate.

The aunswere.

This diuision lasted not longe among the Apostles at Hierusalem, for sainte Paule from the Churches of the Gentiles, receiued almose, to supplie the necessitie of the poore saintes at Hierusalem, and by Peter, James, & Iohn he was exhorted so to doe, as you maie reade, in the seconde to the Galathians, and the second to the Corinth. viij. and. ix. And as for your Cleargie, if any of theim bee broughte to beggerie, it is through their owne ignorance, and frowardnesse, whiche either will not forsake their heresies, or are not able to minister in the Chuche of Christ, if any woorthie menne bee neglected, it is the faulte of some priuate persones, and not of the whole Churche.

The Papiste.

Fiueth in the Primitiue church, christes
d. iiii. Apostles

Apostles did baptise the beleuers onely in the name of Iesus Christe, and not by expresse woordes of the Father, the Sonne, and the holy Ghoste, the whiche forme of baptizing vled in the Primitiue church, these new reformatours vse not,

The aunswere.

That any of the Apostles, Baptised, onely in the name of Iesus Christe, excluding the name of the father, and of the holy ghost, it is a detestable sclaüder of the holy apostles. Who as thei had an expresse commaundement, of our sauour Christe, to baptise in the name of the blessed Trinitie, the Father, the Sonne, and the holy Ghost, so there is no doubt, but thei did alwaies obserue it, which is easily to be gathered out of the .xix. chapiter of the Actes where certain disciples of Ephesus, beyng vnderly baptised, by some preposterous disciples of Ihon: answered thei knewe not, whether there were an holy ghost or no, saint Paule then doeth demaunde into what thei were baptized, as though he should saie, if you had been rightly Baptized, you could not haue been ignorant of the holy ghost, but by their aunswere,

he perceiued, that thei were baptised into the name of Ihon, and not of Chziste, as though Ihon had been the head of their religion, and not chzist. Then after S. Paule had declared y^e Ihons doctrine & baptisme, was to bee referred altogether to Iesu Chziste, thei were baptised into the name of Iesus Chziste, that is to acknowledge Iesus Chzist to be the heade and aucthour of their Religion, not that in the forme of their Baptisying, the name of the father & of the holy ghost was excluded. And so are all other places to be expounded, where it is saied, that any are baptised in the name of Iesus Chzist. And in no place is it saied, that any manne was baptised onely in the name of Iesus Chzist. Wherefore this cavillation as it vnprofitable for your purpose, so is it slanderous, and blasphemous against the Apostles.

The Bapiste.

Sixte in the Primitive Church the Apostles, Peter, Ihon, and their Successours, did geue the holy Ghost vnto their believers, that were before baptized by laiyng their handes vpon their heades, whiche thinge our reformators of this our English Church,

churche doe refuse to doe by their deniall
made of the Sacrament of Confirmation,

The Answer.

Although I wil not contend with you,
on what parte of mens bodies, the Apostles
laide their handes, yet it is boldly as-
firmed of you, that thei laide their handes
on mens heades, whiche you reade not in
any place of the scripture, but concernyng
the substance of the matter, the Apostles
by the ceremony of imposition of handes
conferred the holy ghost, that is to saie, the
uisible graces and gistes of the holy ghost,
as the giste of tongues, the gift of prophe-
cie, the giste of healynge and suche like,
whiche gistes, as they were temporall in
the Church, to beautifie the ministry of
the gospel, in the firste publishing thereof,
and now we are ceased, so the ceremony by
whiche thei were conferred, is rightly ab-
rogated. For now the ministers by layynge
on their handes, can not giue those exter-
nall graces of the holie ghoste, wherefore
thei ought not to vse that Ceremonie. An
other imposition of handes, was vused by
the Apostles, on those that were Baptis-
sed, beynge infantes, which after thei came
to

to yerres of discretion, pꝛofessed their faith
 befoꝛe the Church, to whiche thei were
 Baptised, and so were receiued onely by
 imposition of handes, whiche was there-
 foꝛe called confirmation. Not that it was
 a Sacramente, oꝛ a signe of Gods fauour,
 suppliꝛg that which wāted in baptisme,
 but that it was a testimonie of the Churches
 allowiꝛg, of those that were so Bap-
 tised, and after learned the pꝛinciples of
 their faith. And this Ceremonie, we re-
 taine in our church, not as a Sacramēte,
 whiche is a visible signe of an inuisible
 grace, betwene God and vs, but as an ex-
 ternall approbation, and receiuyꝛg of the
 persone, in suchē soꝛte Baptised. As foꝛ
 your Dile and Chrysine, that you occupie
 in your Popishe confirmation, hath none
 institution of Chyiste, and therefore is no
 Sacramente.

The Wapiste.

Seuenth the order and maner was of the
 Primitiue church, if any man was dange-
 rously sicke, to send for the Priest, to praie
 for hym, and oinct hym with Oyle in the
 name of our Lorde God, whiche the refor-
 matours of this our Englishe church doe
 refuse

An aunswere to a
refuse to doe, by their deniall of the Sacra-
mente of extreme vnction.

The aunswere.

In the primitiue Church, the Elders
of the Church, had the gifte of healyng,
and therefore, when any man was sicke,
thei vsed to sende for the Elders of the
Church, who praied for hym, and anoin-
ted hym with Oyle, in the name of the
Lorde, by whiche Ceremonie, it pleased
GOD, to restore the partie to health, as
you maie read in the v. Chapter of saint
James. And in the sixte of sainte Markes
Gospell wee reade, that the Apostles be-
yng sente abroade of Chryste, to preache,
and woork the miracles, vsed by the same
ceremonie, to heale many that were sick.
But now whē the gifte of healyng, conti-
nueth not in the Church, it were a verie
ridiculous thyng, to vse that Ceremonie.
And as for your extreme vnction, by no
meanes can be accompted that vsage, of
the Apostles, for you anoint none almost,
but suche as are past hope of recouerie, so
farre you are frō restoring any to health
by your beggerly ceremonie.

The Papiste.

Eight

Eight in the Primitiue church we dooe
 reade in the nintinth chapter, of the actes
 of the Apostles, how vpon a certein plague
 there made vpon seuen bretheren, the son-
 nes of one Sceua, by a man that was posses-
 sed with the Diuelle, many of the people
 whiche did beleue in Iesus Christe, therup-
 pon came and made open confession of
 their sinnes, and made declaration of their
 priuate actes and dedes, whiche the refor-
 matours of this our Englishe Church will
 none of, by the deniall of the Sacramente
 of penance, and all the partes therof.

The Aunswere.

It is straunge to see, vnto how narrow
 thiftes, you are driuen, to make vp a num-
 ber of argumentes. Haue you nothing but
 open confession, to proue your priuate and
 auricular confessiōs? God be thanked, ther
 are many also in our church, that make
 open confession, and declaration of their
 former life, led in blindness and supersti-
 tion, of their falling in time of persecutiō
 and other like offences, but what is this
 to your popishe Sacramente, of auricular
 cōfession? or what likelihode hath it with
 the same? Firste the faithfull bringyng
 sozthe

for the certeine examples of their actions,
 acknowledge how they were seduced by
 the deuill befoze they embraced the faith:
 the popes law compelleth men to reherse
 all their deedes, wordes, and thoughtes.
 These men made their cōfession once, the
 popes law requireth eche man to confesse
 euery yere once at least, these came forth
 to this confession of their owne accorde,
 the pope compelleth all men vppon neces-
 sitie of saluation. Againe the text saiethe,
 that many came, but not all, the popes
 lawe excepteth none, these Ephesians
 made open confessiō, befoze al the church,
 as you your selfe acknowledge, the pope
 commaundeth euery man to whisper his
 confession, into a p̄astes eare. Let al men
 iudge, what agreement this their confessi-
 on, hath with your auricular confession.
 And wheras you saie, we deny the Sacra-
 ment of penance, and all the partes ther-
 of. The truth is, we p̄ache repentance,
 as we are commaunded, by the wooꝝde of
 God, but no Sacrament of penance, dooe
 wee finde in the Scripture, what you
 meane by the partes of penance, I cannot
 well tell, but if it be those thre, that bee
 commonly

commonly sette forth in writers of your
dunical diuinitie, contrition of harte, con-
fession of mouth, and satisfacciō of worke,
you shall here, what wee thinke of theim.
Thei are suche, as a verie limme of the
Deuill, make perforce, and yet goe to the
Deuill, when he hath dooen. Example in
Judas Iscarioth, who hadde contrition of
harte, as the Scripture teacheth, when he
was sozie for his facte. And he made con-
fession of mouthe, to the priestes; when
he saied, I haue synned, in betrayng of in-
nocente bloode. Finally, he made satisfac-
tion of worke, when he restored the thir-
tie silverlynges, whiche he receiued for
his treason. And when he had so dooen,
wente and hanged hym self in despaire.
You see, that Judas lacked none of youre
three partes of penance; but he lacked
faith, without the whiche, all contrition,
confession, and outward satisfaction is no-
thyng available. And therefore you teach
a verie wholsome kinde of penance, in
whiche faith in the bloode of Christe, is
no parte at all. Neither is it necessarily
required thereto, by your owne doctrine.
For Sacramentes (you teach) giue grace

ex opere operato, that is, of the woork wroughte, so a manne dooeth not with-stande the receiuyng of them, whiche you call *ponere obicem*. And therefore penance beyng one of your Sacramentes, and absolution of sinnes, maie be receiued without faithe in the merites of Christ. Therefore kepe your penance for your frendes we can not skill of suche Sacramentes.

The Papiste.

Ninth the order and maner of the Primitive church, was to celebrate the Sacramente of christes bodie after supper, as it appeareth, both by the example geuen thereof by our sauour Christe, and by the testimonies of the Apostle saint Paule, which they doe not obserue nor followe.

The aunswere.

You are not able to proue, that any suche order was established, in the primitive Church, that the Sacrament of the bodie, and bloode of Christe, should bee receiued after Supper. Although it was by our Sauour instituted after his laste Supper. Not appointyng any tyme, in whiche it ought of necessitie to bee receiued, no moze then the Sacrament of Baptisme,

ptisme, is bounde either to Mornyng, or
 Euenyng, daie, or night, or to any tyme of
 the daie, in whiche it was firste ordeined.
 And whereas you alledge the authoritie
 of sainte Paule for your purpose, you doe
 hym greate wronge, for he reproveth the
 Corinthians, for confoundyng drunken,
 and prophane bankettes, with the holie
 Sacrament of the Lordes Supper. i. Cor.
 xj. And as for the tyme, place, and other
 like circumstances, pertainyng to the mi-
 nistration of the Sacramentes, thei are
 in the discretio of the church to appoint,
 as thei maie beste serue for order, comeli-
 nesse, and edification. But ouer the sub-
 stance of the Sacramentes, the Church
 hath no power, as to take the cuppe from
 the laie people, whiche none but the church
 of Antichrist would presume to doe.

The Papisse.

Tenth in the Primitiue Church, it was
 decreed by a solemne law holden by the A-
 postles of Christe at Hierusalem, that the
 christen men shoulde absteyne à san-
 guine, & suffocato, from blood and all suffo-
 cate thinges, whiche our reformatours per-
 forme not, nor will admit any fasting from

meates and drinckes at all, by the whiche testimonies, and proues gathered out of the diuine scriptures, howe plaine a matter it is that they purpose not in their reformation to reduce vs to the Pimitive Church of Christe, when therewith besides they haue no agreaunce, they doe all thinges cleane to the contrary, like as ye haue partlie hearde by profes made therfore out of the diuine scriptures, and shal heereafter more at large by the writings, and testimonies of the moste best learned, and grauest fathers that euer were in Christes Church.

The aunswere.

The Apostles in that Counsaile, made not a perpetuall lawe, to binde any mannes conscience, but onely a temporall decree, to auoide offence of the weake Iewes: who were accustomed to abstaine from suche thinges, and this decree, as occasion serued, was broken, and altered. But where you saie, wee can admitte no fastyng from meates, and drinckes, at all. You shall vnderstande, that we compe it no fastyng, to abstaine from one kinde of meate, and to fille your beallie with an other kinde, as to refraine fleshe, and to glutte

glutte your stomack with fishe. As the
 Maniches abstained from liuyng creatu-
 res, and rioted in fruites, spices, and de-
 licate confections. Neither did the Apo-
 stles, by that decree commaunde any fa-
 styng, but onely abstinence from bloode,
 and strangled beastes, whiche was offen-
 siue to the Iewes. And for suche ende of
 auoidyng offences, or for ciuile pollicie,
 we can, and doe admitte abstinence, from
 some kindes of meates, and drinckes, but
 not for Religions sake, neither account-
 yng any suche abstinence to bee fastyng.
 But true fastyng, to tame the bodie, and
 to byyng it into subiection, to humble our
 selues, to make vs moze apte to prae, we
 commende, and exhort menne vnto it,
 although we make no tyrannicall lawes,
 to entangle any mannes conscience with
 all. Your feeble kinde of reasonyng, should
 not incurre so greate reprehension, if you
 had not as well in your title, as in youre
 conclusion, made so bolde bragges, of your
 plaine pzoofes, whiche be so plaine in dede
 that euery manne maie see, thei haue no
 force at all in theim. And whereas you
 threaten to shewe, that wee dooe all thynge

R. Y. ges

ges, contrary to the primitive Church; you doe well to saie, it shall bee perfozmed in suche sorte, as you haue pzoed already, that wee haue none agreaunce with the same. For he that hath experience, howe pithely you haue reasoned out of the scriptures, can not but hope, that you will dispute, euen as pzooundly out of the Doctours.

The Papisse.

Argumentes gathered out of the holy Fathers and aunciente doctours, prouyng that this late reformed Englishe Church hath no agreaunce with the primitive church of Christe.

The aunswere.

A man maie easely perceiue, that you delight in greate numbers. For as before in your former argumentes, one matter was cutte into fower partes, to fill vp the number, so likewise in these argumentes without order, or dispositiō, diuers things are twice or thrise repeated. As dipping in baptisme, oile, and Chrisme, and crosseing whereas if you would haue folloved any order, all these should haue made but one argument of Ceremonies, or Traditiōs.

Or if you would needes diuide them into their particulars, you should haue made thirtie, or fourtie argumentes of them, and not tenne onely. But now, how well you define the primitive Church (as I haue touched befoze) a manne maie meruaile to see: sometyme, you alledge two hundred, sometyme three hundred, sometyme fouer hundred, sometymes five hundred, and at length you come almost to eighte hundred yerres after Christe, when you alledge the seconde Counsaile of Nice, whiche was holden in the yere of our Lorde, seuen hundred eightie and one, So that the greater halfe of all the tyme, that hath passed from Christes ascention, vntil this daie, you would haue vs to take for the primitive church. But you know full well, that none of vs, would allowe all that tyme, for the primitive Church, especially when wee speake of that state, whiche we woulde haue to bee a paterne and example to all churches. Onely your purpose was, to amase your vnlearned frendes, to whom you made this apology, with the names of so manie aunciente fathers, as you rehease, and yet like a wise
e.ij. man,

man, you note but few places, where
a man should finde their authorities, as
you alledge them, lest you should happen
to be discredited. Whiche must needs be
compted fraudulent dealing, because you
note some wherof no learned manne will
doubte, and passe ouer so many, whiche
seeme somewhat straunge, that any such
things should be, to those that perhappes
haue reade, as muche of the aunciente do-
ctours as you. But vnto all, your tenne as-
gumentes, I wil first oppose one answer
whiche is sufficiente, to take them all
a waie, namely that such things, as you
brynge in, to haue been vsed, of the primi-
tiue church, were not in the first church
of the Apostles, whiche is moste properly
called the primitive church, but in the lat-
ter and more corrupte age, and the fur-
ther from the Apostles, the farther from
sinceritie. Beside that of Ceremonies, not
manifestly impious vsed in the aunciente
church, after the Apostles, the church at
all tymes after hath power, to abrogate or
alter them, as they growe to bee abused,
or cease to be profitable, & therefore diuer-
sitie of Ceremonies, maketh not diuersi-
tie

tie of Churches.

The Papiste.

Firste in the Primitiue Church they did mixe in our lordes cuppe water with wine, and so for to doe, *est lex Euangelica, & traditio dominica*, as witnesseth S. Cypriane, Irenæus, Eusebius Emislenus whiche these our reformatours will none of.

The aunswere.

The primitiue church obserued in the sacramēt, that, which in drinking of wine, they commonly vsed, that is to put water among the wine, to allate the strength of it, in whiche thyng, there was no harme, so long as superstition, and opinion of necessitie was awaie, but that it should bee as you saie, *lex Euangelica & traditio dominica*, the lawe of the Gospell, and the tradition of our Lorde, I suppose, you are not able to proue, by authoritie of those Doctors, whose names you recite. In deede Cypriane, verie earnestly vseth the lawe of the Gospell, & the institution of Christ, for wine to bee vsed therein, againste certaine heretikes, of his tyme, whiche contended, that it should be ministered onely with water. And so he writeth lib. 2. Epist.

e.iiij. 3.19

3. to *Cacilius*. *Admonitos autem nos scias, ut in Calice offerendo, dominica traditio seruetur, neq, aliud fiat à nobis, quam quod pro nobis dominus prior fecit. Ut Calix qui in comemorationem eius offertur mixtus vino offeratur. Nam cum dicat Christus, ego sum vitis vera, sanguis Christi non aqua est utiq, sed vinum.* That is, knowe thou, that wee are admonished, that in offeryng the Cuppe, the tradition of our Lorde be obserued, and that none other thyng be doen of vs, then that which our lorde before did for vs. That the cuppe whiche is offred in remembraunce of him be offered mingled with wine. For seyng that *Chyriste* saith, I am the true Wine, not water truely, but wine is the bloude of *Chyriste*. By this testimonie, it is manifeste, that *Cypriane* bygeth wine, and not water, to be of the institution of *Chyriste*, and the lawe of the Gospell. But I marueile how any *Papiste* can bee so shamelesse, to accuse vs for takyng awaie water out of the Cuppe, whiche was no parte of *Chyristes* institution, when thei them selues are so bolde, to take awaie the cuppe altogether, whiche is the one halfe of the Sacramente, of *Chyristes* owne institution,

on, and continued in the Church 1400.
 yeres after Christe, vntill the late Com-
 saile of Constance, whiche was but .155.
 yeres agoen. Thei maie robbe the people
 of the bloodde of Christe, whiche Christe
 appointed for them, and we are heinous
 heretikes, for not vsing water in the Cup,
 whereof as there is no vse, so was there
 none institution. This is the iudgemente
 of those, that be blinded with their owne
 pride, to espie a mote in an other mannes
 eye, and not to see a beame in their owne.

The Papishe.

Seconde in the Primitiue Church in ba-
 ptising, they vsed to dippe the partie baptis-
 zed thries in the water, and S. Basile affir-
 meth, that it was a tradition of the Apost-
 les, that who so euer did not so, he shoulde
 be deposed therfore, wheras our reforma-
 tours doe but sprinkle a little water in the
 foreheade of the partie baptized, it may be
 quickly espied that thei follow not the pri-
 mitiue church.

The aunswere.

Our sauour Christ, commaundeth vs
 to Baptise, in the name of the Father, and
 of the Sonne, and of the holie Ghoste,
 e. v. whiche

Whiche, whether it bee by dipping the bodie into the water, or by powring water upon the bodie, the mysticall signification of washing, is sufficiently exprested, and so longe the Baptisme is right, as for the nōber of dippinges, is nothing materiall. We read in the scriptures, diuers formes of washing. The Eunuche, was Baptised by Philip, goyng in naked into a River or Brooke. And so Baptised Ihon in Iordan. Other that were Baptised in their houses, it is moste like that water was poured on them, as Cornelius, and them that were with hym. And the keeper of the prison, with his housholde. Actes. xvj. And as for the Ceremonie of this dipping, although it was vsed of many, to signifie the Trinitie, yet was it not generall, nor of any necessitie. For in the sowerth Counsaile of Toledo, it was determined, that all was one, whether a childe were Baptized with three dippinges, or with one, alone. And yet it was there decreed, vpon a good consideration, that in Spaine they should vse but one dipping. The wordes are these, in the sowerth Counsaile Toletane, and the flueth Canone, *N e s a m e n b a p t i z a t i o n e*

reticis

reticis videamur consentire, qui tertio mergunt,
dum earum morem seruamus, cautum est ne in
Hispania, fiat baptismus, nisi in una mersione.
 that is to saie. Least we should seme to a-
 gree with heretikes, whiche vse to dippe
 thise, while wee reteine their maner of
 baptisynge, it is decreed, that no Baptisme
 in Spaine, bee ministered but with one
 onely dipping. In this decree of the Cou-
 saile, twoo thynges especially are to bee
 noted. Firste, that the thre dippinges
 was not alwaies, and in all places obser-
 ued, as a necessarie matter: and therefore
 your argumente is fallen to the grounde,
 Secondely, that it is profitable to alter,
 and chaunge suche Ceremoeies, as are v-
 sed of heretikes, that wee seme not to a-
 gree with theim in any thyng, in whiche
 it is lawfull for vs to disagree. And for this
 consideration, doe we refuse to dip thise,
 because we would not seme to agree with
 you, whiche are heretikes, although wee
 acknowledge, that of it self, it is a thyng
 indifferente, to dippe twice, or thise, or
 ones, or not at al to dip, but onely to poure
 on water, in signe of that spirituall ablu-
 tion, whiche is represented by that Sa-
 crament

tramente of Baptisme. Wherefore, you
 haue a verie quicke sight, that can espie a
 knotte in a Rushe, and of so small a gnat,
 to make so great an Elephante, as though
 all Christianitie stoode in this dipping
 of a child in Baptisme, whiche I haue pro-
 ued not onely, not to haue been alwaies
 obserued, but also by decree of a Counsaill
 to haue been expressely forbidden. Which
 Ceremonie, although it bee noumbred e-
 among the canons, commonly called of the
 Apostles, yet hath he a meane iudgement
 in antiquitie, that can not descerne them
 from Apostolike writynge. But because
 you byng in the Tradition of the Apo-
 stles, you muste nedes giue me leaue, to
 presse you, with the same auctoritie, and
 to shewe that you your self, obserue not
 the Traditions of the Apostles. In the vi.
 Canon of the Apostles, it is commaunded
 that no Bishoppe, Priest, nor Deacon,
 shall put awaie his wife, vnder colour of
 religion, and thei that doe so shall be exco-
 municate. And in the ninthe, and tenth
 Canons it is decreed, that whosoever is
 presente at the Communion, and dooeth
 not communicate, that he should bee ex-
 communicate,

communicate. How these Canons of the Apostles (if you will needes haue them so called) be obserued in your Popishe Clergie, and your priuate Masse, what nede I to rehearse? And yet you agree with the primitiue Church in all thynges, and we haue none agrauance thorewith at all.

The Papiste.

Thirde in the Primitiue church they v-sed Oyle and Chrisme in the ministratiō of diuers Sacramentes, which christ hymselfe did ordaine and sainctifie the night before his passion as witnesseth S. Cypriane. And his Apostles did commend the same vnto the Church by their traditions as witnesseth saint Basile and S. Augustine, whiche these our reformatours will none of.

The aunswere.

In the Primitiue Church, there was not so many diuerse Sacramentes as you speake of, but onely the Sacramente of Baptisme, and of the bodie and bloode of christe, and in neither of these, was there any institution or vsage, of oyle & chrysme. And although, in the later tyme, ceremonies increased, that oyle was vsed in baptism, yet was there not so many Sacramentes,

mentes, for Augustine saith, unto Iannarius Epif. 118. *Vnde Sacramentis numero paucissimis, observatione facillimis, significatione prestantissimis, societatem noui populi colligauit, sicut est Baptismus Trinitatis nomine consecratus, communicatio corporis Christi, & sanguinis ipsius, & si quid aliud in scripturis canonicis commendatur.* Wherefore (saith Augustine) God hath bounde the societie of his new people, with Sacramentes in number fewest, in obseruation easiest, in significatio most excellent, as is baptisme consecrated in the name of the Trinitie, the communion of the bodie and blood of Christe, and if any thing els be commended in the Canonickall scriptures. The same Augustine and Chrysostome also, vpon the water and blood that issued out of Christes side, do gather, that the Sacramentes of the church, flowed out of his side, namely Baptisme and the Supper of the Lord. *Aug. Hom. in Ioann. 20. Chrysostom. ad Neophytos.* Augustine also in the thirde booke, *de doctrina christiana* Cap. 9. rehearseth but these three Sacramentes, speakyng of those that are properly called Sacramentes, for otherwise both he and other auncient writers, extende

extende the name of Sacrament, to al ceremonies. And yet Gregorie accompteth washyng of feete to be a Sacramente, as Baptisme and the Supper, whiche is no sacramente with you. And as for the ceremonie of annointyng in baptisme, it is as lawfull for vs to abrogate, as for you to omitte the drinke of milke and Honie after baptisme, & other such ceremonies, which you knowe were vled as well as oyle and Chryisme. But our Saviour Chryste, the night befoze his Passion, did ordeine and sanctifie Oyle and Chryisme for suche purposes: A meruaile what Cipriane dare be so bolde to affirme it, sayng the Euangelistes make no mention thereof, and here againe if you hadde noted the place of Cipriane, wee might better haue considered of his authozitie. Diuerse wrytinges are set forth in his name, whiche were neuer any of his woꝝkes.

The Papisse.

Fowerth, S. Basile saith, that all determinations and instructions which are preached and kepte in the Primitiue church of Chryste, we haue receiued them partely of the scriptures, and partly by the traditions of
of

of the Apostles, whiche both hath like force and strength vnto godlynes. As for example, the instructions which thei haue that trust in the name of Iesus Christe, to signe them selues with the signe of Christes crosse, to praie towardes the Easte, to vse wordes of inuocation at the shewing of the Breade and the Cuppe in the holy Euchariste; to blesse the water of the Fonte, the Oyle of the holy vnction, and that he also which is baptized, should be thrise dipped in the water, and suche other like thinges whiche are taught and obserued in the Sacramente of Baptisme, as to renounce the Deuill and his angels, salte, spittle, and the exorcisme there made to the expulsion of the deuill. All these thinges, and other like whiche are taught and obserued in christes church, we haue them saith sainct Basile ether of the scriptures, or els by the tradition of the Apostles, whiche are of like force and strength vnto pietie and godlynes, where as the reformatours of this English church do esteeme and iudge al the premises for impietie, and vndgodlines.

The answer.

In this your fourth argumente, if it
maie

maie bee called an argumente, you huddle
 bp a number of Ceremonies, together, all
 whiche out of Basile, you would proue to
 bee Traditions of the Apostles. In deede
 Basile in the. xxv. Chapter of his booke
De spiritu sancto, is diuē to this shifte, that
 either he must acknowledge many suche
 vnfructfull Ceremonies, as in his tyme
 were crepte into the church, to be vnpro-
 fitable, or els to flie to the tradition of vn-
 written verities. The same in effecte tea-
 ceth Augustine, and yet neither of bothe,
 was so ignoraunte, but that at suche time
 as thei did thoroughly consider, either the
 dignitie of the holie scriptures, or the na-
 tures of suche humaine Traditions, thei
 iudged otherwise of the whole matter.
 For Basile in his moralles *Diffinit. xxvi.*
 saieth. *ὅτι δεῖ παν ῥῆμα &c.* that it beho-
 ueth euery woorde, and deede, to bee au-
 thorised by the testimonie of the scripture
 inspired of God, bothe for the certaine per-
 swasion of the good, and the confusion of
 the euill. And in the *8. diffini.* *εἰ γὰρ πᾶν ὁ-
 ὄν ἐκ πίστεως &c.* If all that is not of faith,
 is synne, as the Apostle saieth, and faith
 is of hearyng, and hearyng by the woorde
 f.j. of

of God, what so euer is beside the diuine
 scripture, beyng not of faithe, is synne. Up
 pon whiche conclusion, a manne maie in
 ferre, that all suche Traditions, as Basile
 befoze defended, beyng beside the scriptu
 res, ar synne. The same Basile in his briel
 diffinitions to this question, whether it be
 profitable for theim, that come newlie to
 the faithe, immediately to bee instructed
 out of the scriptures? Maketh this aun
 swere. το γαρ προς την χειραν. &c. It is
 bothe conueniente, and necessarie, that e
 uery manne say his necessarie vse, should
 learne out of the diuine scriptures, bothe
 that he maie bee certainly perswaded in
 his Religion, and also, that he bee not be
 foze accustomed to humaine Traditions.
 Let this therfoze suffice for saint Basile
 to aunswere hymself.

Sainte Augustine also in his 118. Epi
 stle, where he speaketh moste fauourably
 for Traditions, hath these wooordes. Sed
 hoc nimis doleo, quod multa quae in diuinis li
 bris saluberrime praecepta sunt, minus curantur
 & tam multis presumptionibus, sic plena sint
 omnia, ut grauius corripiatur, qui per octauas
 suas terram nudo pede tetigerit, quam qui mē-

tem vinolentia sipelire est. But this (saith Augustine) dooeth greue me to muche, that many thinges, whiche in Gods booke, are moſte wholsomly commaunded, are leſſe regarded, and all thynges are ſo full of preſumptions, that he is moze ſharpe-ly reproued, whiche hath touched the yearth with his bare foote, in tyme of his vtas, then he that hath buried his mynde with dꝛonkennes.

And in the ſame place he ſaith, of Traditions: *Quamuis enim neq; hoc inueniri poſſit, quomodo contra fidem ſint: ipſam tamen religionem, quam pauciſſimis, & maniſeſtiſſimis celebrationum Sacramentis, miſericordia dei eſſe liberam voluit, ſeruilibus oneribus premunt, vt tolerabilior ſit conditio Iudaorum qui etiam ſi tempus libertatis non agnouerint, legalibus tamen ſarcinis, nō humanis preſumptionibus ſub-ijciuntur.* that is to ſaie. For although this can not bee founde, how thei are contrary to the ſaith, yet thei oppreſſe with ſclauiſhe burdeins, the religion it ſelf, whiche the mercie of God, would haue to be free, with moſte ſeue, and maniſeſte Sacramentes of celebꝛations: So that the ſtate of the Jewes, is moze tollerable then
f.y. ours:

ours: for although they haue not acknowledged the tyme of libertie, yet they are subiecte to burthens laied on them by the lawe, not to humaine presumptions.

By this you see Augustines right iudgemente, of suche vnprofitable Ceremonies, and Traditions. Whiche although Basile, and he cōiecture, and gesse to haue been receiued of the Apostles, because they knewe none other originall of them, yet it dooeth not followe, that they were deliuered by the Apostles in deede. For many of them (if your owne authours dooe not lye) were instituted by diuers Popes of Rome, long after the age of the Apostles. And some it is plaine, were inuented by heretikes. For the firste that we read of, in any auncient, and authentickall wyter, that hadde in reuerence the signe of the Crosse, were the Valentiniane heretikes as witnesseth *Ireneus, libri primi. Caput. 1.* whiche they called *Oron cruce[m] confirmati-
nam*, the strengthenyng Crosse. And abused the testimonies of saint Paule, as you Papistes doe, where he saith *verbum cru-
cis. &c.* The wooorde, or preachyng of the crosse, & *mibi non enuiat gloriari. &c.* God
forbidde

so, bidde that I should reioyce, but in the Crosse of Chyiste. But afterwarde true Chyistians vsed that signe, to testifie vnto Heathen menne, that thei were Chyistians, and were not ashamed of the ignominious death of Chyist, whiche the Gentiles did dispightfully caste in their teeth, and at length it grewe to a meare superstition, and laste of all, to moste horrible Idolatrie, when the Image of the Crosse was woꝛshipped, sensed, and praied vnto.

Praier towarde the East, was vsed of the Chyistians, in the aunciente Church, to testifie, that thei differed from the Iewes, who praied towarde the West, least thei should seem to woꝛshippe the Sunne risynge, as the Gentiles did. And although woꝛdes of innocation were vsed, at the thewyng of the bzead, and the Cuppe, yet was there no innocation, of the Sacramentall bzeade and Cuppe, but of God.

Of the other Ceremonies, of anointynge, and thysse dipping, hath been spoken before. That the Apostles vsed no suche blessing of the water of Baptisme, as you doe, it is manifeste, when thei Baptised in every Riuer, and Brooke that thei came
 l.ij. to.

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f.ij. to.

fo. In dede thei did cōſecrate the water foꝛ
that time, when they bleſed it to ſerue foꝛ y^e
holy ble, but did putte no holines into it
which ſhould remain after that baptiſme
was miniſtred with it, as you doe. As foꝛ
the ſtipulatiō of renouncyng the deuill. &c.
is in dede y^e doctrine of the Apoſtles. Heb. 2.
v. (whiche we retain) although you ſaie in
the ende, we do not. As foꝛ ſalte, ſpettle, &
cōiuration, oꝛ exorcisme, thei ar altogether
ſuperfluous, at this tyme. Of exorcisme,
there was ſome ble in the auncient chur-
che, but of ſalte, & ſpittle, which neuer are
not mentioned in that place of Baſile. As
there were many poſſeſſed with Deuills,
ſo there was ſome, that that had this po-
wer of the holie ghōſt, to caſte out Deuills
whiche were called exorciſtes, as witneſ-
ſeth S. Cypriane in his ſowerth boke, and
Epif. viij. ad Magnū. Quod hodie etiā geritur
ut per exorciſtas, voce humana, & poteſtate di-
mina, flagelletur et vratur, et torqueatur diabo-
lus. Et cū exire, et hoēs dei dimittere ſape dicat,
& in eo tamē quod dixeris fallat, & id quod per
Pharaonē prius geſtū eſt eodem, mendacio obſti-
nationis, et fraudis exerceat: Cū tamen ad aquā
ſaluare, atq; ad baptiſmi ſanctificatiōnē veni-
tur,

rur, scire debemus & fidere, quia illic diabolus
opprimitur, & homo dicatus diuina indulgentia
liberatur, that is: Which thing also, is dooen
 at this day, that by the exorcistes, thzough
 the voice of a man, and the power of God,
 the deuill is scourged, burned, and tozmen-
 ted. And although he saith oftē times, that
 he goeth out, & letteth go the men of God,
 and yet in so sayng deceiueth, & pzactiseth
 the same thing, that was dooen befoze by
 Pharaο, with the same lye of obstinacie, &
 deceit: yet whē we come to the wholsom
 water, and sanctification of Baptisme, we
 muste knowe, and beleue, that there, the
 Deuill is oppressed, and the man, whiche
 is there dedicated, is by the mercie of god
 deliuered. This one testimonie among a
 number is sufficient, to declare bothe, that
 there was in the Church, menne indued
 with the giste of castyng out Deuilles,
 whiche visibly, and sensibly did possesse
 menne: and that Exorcisme at Baptisme,
 was vled soz none other ende, but to deli-
 uer suche as were possessed, and could not
 be deliuered by the Exorcistes, befoze thei
 were baptised, not y euery persone which
 was Baptised hadde neede of exorcisme,
 f.iiij. but

but onely suche as were vexed with un-
cleane spirites. And seying that gifte of ca-
styng out Deuilles, doeth no moze conti-
newe in the Church, and thei that are to
be Baptised, are not possessed with De-
uilles, it were not onely vngodlines, but
also mere madnesse, for such to take bpā
them that power, whiche haue it not, or if
thei had it, to exercise it, where there is
no neede of it.

The Papiste.

Fifte in the Primitiue church thei build-
ed churches, erected therein alters, and of-
fered sacrifice thereon, which was a suer to-
ken and argument of the faith of Christ,
receiued like as Chrysostome writeth of
Englande, howe that they had receiued the
faith of Christe, because they had builded
churches, and erected Aultars in the same,
S. Beade witnesseth, that saint Augustine
at the bringyng in of Christes faith into
Englande, did set vppe Aultars, wherupon
the people did make their oblations, and
the preste did celebrate Masse, which these
our reformatours doe denie and destroie,
as greate blasphemie vnto God.

The aunswere.

For buildyng of Churches in any sumptuous maner, the pꝛimitiue church was not careful, but vntil Constantines time, continued in such places as thei could get, sometimes & most commoꝛly in caues vnder the yerth, when thei were persecuted and durste not assemble in open places. And we at this time, if we had not conuenient places for the holie assemblies would and wher suche conuenient howses lacke doe builde, Churches and Oratories. But not in the honour of Sainctes and Angels as you doe, whiche thing the pꝛimitiue and auncient Church, did not, but iudged it to be meare Idolatry, sacriledge, and blasphemie. As Basile in his. 141. Epistle pꝛoueth the holy ghoꝛst to be God, because he hath a temple, so doeth Diogenes in his treatise *de spiritu sancto*, because no creature but God onely, can haue a temple. S. Augustine *de vera religione*, Cap. 55, saith, concernyng sainctes. *Quare honoramus eos charitate, non seruitute, nec eis Tempła cōstruimus. &c.* Wherfoze we honoꝛ theim with loue and not with seruise, neither doe we build churches vnto theim, for thei will not be so honoured of vs. Likewise in
f. v. the

the 3. booke. 27. cap. *de ciuitate dei*, he saith,
 that christians builde no temples to War-
 tyres, and in verie many other places, he
 writeth to the same effecte. And as for Al-
 ters and Sacrifices, the primitive church
 vsed none, moze then wee. The auncient
 church in deede, nameth Alters and sa-
 crificyng, but they meained nothyng lesse,
 then suche Alters and sacrifices, as the
 Wapistles vse. For the fashione of their al-
 ter, whiche was the Communion Table,
 & so called of them also, is to be seen in the
 Panegyricall oratiō made befoze Paulinus
 Bishop of Tyris, wher also the fashion of
 their Temples is described. *Euseb. lib. 10.*
Cap. 4. There was but one Alter in all
 the Church, whiche stood not againste
 the furthest wall, at the East ende of the
 Church, as your Alters, but in the mid-
 dest of the Church, and was compassed
 rounde aboute with Grates or Lattesses
 of woodde, which were called *Cancelli*, the
 Chauncel, with in whiche place so incloa-
 sed, the Communion was ministred, and
 at the time of the ministratiō, the Mini-
 sters and Deacones, stood round aboute
 the Alter, whiche is a manifest prooffe,
 that

that it was not an Altar against a wall,
like youres, but a Table standyng in the
middest as ours is. Laste of all, what they
vnderstode by the name of sacrifice, I will
discloase by one Testimonie of Chryso-
stome, whiche shalbe in steade of a greate
number. For this he writeth vpon the .x.
chapiter to the Hebzeues. *Hom. 17.* Spea-
king of the sacrifice, whiche the Church
doth offer. *Hoc autem quod facimus in com-
memoratione quidem sit eius quod factum est. Hoc
enim facite inquit in meam commemorationem.*
*Non aliud sacrificium sicut Pontifex, sed ip-
sum semper facimus, magis autem recordatione
sacrificij eperamur.* This Sacrifice (saith
he) that we doe, is done in remembrance
of that whiche was doone. For he saied,
doe this in remembrance of me, we dooe
not offer an other Sacrifice, as the high
Prieste, but wee offer the selfe same al-
waies, or rather we exercise the remem-
brance of that sacrifice. By this testimony
of Chrysostome, it is euident, that the olde
writers, when thei spake of Sacrifice, did
not meane the Popishe sacrifice of the
Mass, but onely the remembrance of the
sacrifice of Chyiste, which is the ministra-
tion

tion of the Communion. The Testimonie of Bede, concerning Augustine the Monke, that came into Englande, which you alleged, is neither aunciente, beyng aboue five hundred yeres after Chyiste, neither yet of auctoritie to bee followed, the same Augustine beyng a superstitious proude, cruell, and vnlearned Monke. For his superstition, Bede testifieth, his pride and crueltie is set forth in our English hystories, his ignorance, in doubttes and questions, whiche he propoundeth to Gregorie B. of Rome.

The Bapiste.

Sixt in the Primitiue church both men and women, made solemne vowes to the abdication of all proprietie in worldlie goodes and possessions, and also of perpetuall chastitie, as it maie appeare. Actes. 5. Math. 19 and. 1. Corinth. 7. 1. Tim. 5. Exāple wherof, was in the time of the Apostles in Iphigenia a professed virgine, whō Hirtacus Kyng of Ethiopia woulde nedes haue takē to his wife, but the Apostle S. Mathew vouched to him, that he coulde not so doe for that she had vowed her virginie to God. VVherupon Hirtacus put the Apo-
stle

the saint Mathewe to death, as witnesseth
 Abdias and others, The Canons of the A-
 postles doth prohibite the mariage of prie-
 stes. The counsell holden at Chalcedon and
 all the aunciē fathers, Dionysius, Areopa-
 gita, S. Basile. S. Ambrose. S. Augustine. S.
 Chrysostome, Epiphanius, and diuers o-
 thers. This notwithstanding our reforma-
 tours doe defende suche mariages to bee
 lawfull and good, hauing no regarde of anie
 vowe or profession made to the contrarie.

The aunswere.

In the Actes are mentioned those, that
 were contente to giue their gooddes in
 common, but no vowe spoken of, that they
 might neuer haue any pꝛoprietie of good-
 des. Our sauiour Chyste also speaketh of
 some, that had made theim self chaste, for
 the kyngdome of heauen, hauing the gift
 of continencie, but noe vowe, that they
 were bounde vnto. Sainte Paule to the
 i. Cozinthians. by. chapiter, commendeth
 Virginitie, in suche as haue the gifte, but
 he bindeth none with any vowes, for if a
 Virgine marrie, he saith she dooeth not
 synne. But in the firste of Timothe. v. he
 entreateth of widowes, whiche as they
 were

were nourished by the Church, so they
 did minister vnto the Church, and these
 made no vow to God, but a promise to
 the church, that they would continue vn-
 married, that they might attende to their
 charge, beeyng free from housebandes,
 whiche sainte Paule would not haue to
 bee chosen vnder sixtie yeres of age, when
 carnall luste is paste. What is this to
 yonge girles, that are professed Nonnes,
 at fiftene, or sixtene yeres of age, befoze
 they knowe, whether they are able to liue
 chaste, without any housebande, or no? As
 for your fable of Iphigenia, and Vircacus
 out of your newe founde olde doctour Ab-
 dias, we giue small credite vnto it: the ve-
 rie names dooe sufficiently bewzaie, the
 forgerie, whiche sounde nothyng like to
 the *Ethiopian* language. The Canons
 commonly called of the Apostles, doe exco-
 municate, a bishop, or a clearke, that doth
 putte a waie his wife vnder colour of Re-
 ligion, as I haue shewed befoze. The coun-
 saile of Chalcedon Canon, xij. forbiddeth
 Clerkes to marrie wiues of a contrary
 Religion, as Iewes, or Paganes. But not
 simplie forbiddeth they, muche lesse would
 allowe

allowe theim, to putte awaie their lawes
full wiues. But when you proceade fur-
ther, and saie, that all the aunciente fa-
thers, dooe prohibite Priestes marriage,
you are to generall: For I can bryng you
some proues to the contrary. In deede the
moste of the later sorte of aunciente wri-
ters, are verie muche addicte to the praise
of sole life, yet was not marriage cleane
taken awaie from priestes, for more then
a thousande yeres after Chyriste. You re-
hearse certaine aunciente wryters, and ex-
mōg them Dionysius Areopagita, of whō
I must admonishe the vnlearned reader,
that he is not that Dionysius whō saincte
Paule at Athenes conuerted, but one of
much later tyme. For the reste of the
Doutours, if you had alledged their sayn-
ges, as you dooe their names, I should
haue saied some thyng vnto theim. But
that all aunciente fathers as you saie, doe
not forbidde marriage of Priestes, and
suche as haue vowed virginie, you maie
knowe by these examples.

First, Tertullian was a married man,
and writeth a booke to his wife. Epipha-
nius rehearseth many heretikes, whiche
forbadde

forbadde marriage. Also of suche as had
 vowed virginitie, and could not keepe
 their vowe, he writeth *Contra Apostolicos*
libr. 2. Tom. 1. heres. 61. Melius est itaq, vnum
peccatum habere, & non plura. Melius est la-
psum à cursu, palam sibi uxorem sumere secun-
dum legem & à virginitate multo tempore po-
nitentia agere, & sic rurssus ad ecclesiam indu-
ci, velut qui mala operatus sit, velut lapsus &
fractum, & obligatione opus habentem, & non
quotidie oculis iaculis sauciari ab improbitate
que à diabolo ei inferitur. Sic nouit ecclesia pra-
dicare, hec sunt sanationis medicamenta. It is
 better therfoze, to haue one sinne and not
 manie. It is better for hym, that is fallen
 from his course, opely to take hym a wife,
 accorpyng to the lawe, and to repent a
 long tyme, for his virginitie, and so againe
 to be brought into the church, as one that
 hath doone euill, as one that is fallen and
 bused, and hath neede to bee bounde vp,
 and not to be daily wounded with priuie
 Dartes, thzough the improbitie which is
 wrought to hym by the Deuill. So the
 Church knoweth to preache, these are
 the medicines of healyng. You see here
 that Epiphanius, woulde haue suche as
 could

could not keepe their bowe of virginitie,
rather to marrie, then to burne, according
to the doctrine of saint Paule.

Chrysostome, whose name also you re-
herse in his second Homelie, vpon the first
Chapiter of the Epistle to Titus, hath
these wordes. *Obstruere prorsus intendit
hereticorum ora, qui nuptias damnant, osten-
dens eā rem culpa carere, imo ita esse pretiosam,
ut cum ipsā etiam possit quispiam ad sanctum
Episcopatus solium euehi.* What is to saie. He
purposeth vtterly to stop the mouthes of
heretikes, which condemne mariage, shew-
ing how that thing is without faulte,
yea to be so pretious a thing, that with it
any man maie be aduanced to the holy see
of a Bishopricke. Chrysostome therfore is
not so whole on your side, as you make
hym, no more is any of the auncient fa-
thers, though it please you to abuse there
names for a shewe. But who amonge all
the olde writers, was either a greater ad-
mirer of virginitie: or a more defacer of
matrimonie, then Jerome was: and yet
he writeth thus of virgines, that haue vo-
wed continence, *ad Demetriadem: Sanctum
virginum propositum, & celestis angelorumq;*

g.i.

familia

familia gloriam, quarundam non bene se agensium nomen infamat. Quibus aperte dicendum est, ut aut nubant si se non possunt continere, aut contineant si nolunt nubere. What is, the ill name of some, that behaue not theim selues well, dooth flander the holy purpose of virgines, and the glorie of the heavenly family of aungelles, to whom it is openly to be spoken, that either thei doe marie, if thei can not conteine, or els that thei must conteine, if thei will not marrie. By these witneses it is apparant, that all auncient fathers, be not of your iudgement, if we shall beleue their owne wrytinges, rather then your saynges. And cōcerning them, that haue vowed continence, if they haue any conscience of their vowe, and are able to perfozme it, none of vs exhorteth them to breake it. But suche as are not able to perfozme honestly, that whiche thei haue vowed rashely, we teach accoꝝdyng to the doctrine of saint Paule, that it is better foꝝ them repentynge of their rashe voves to marie, then to burne in concupiscens, then to committe foꝝnication, and uncleannes. And this we doe not without the consent of olde wryters, as partly I haue shew
wed,

soed, and moze coulde shewe if neede required.

The Papisse.

Seuenth in the primitiue church Images of Christe, his Crosse and of his saines, were vsed, as in Cæsarea was the Image of Christ sette vppe, by the woman whiche Christe cured of the fluxe of blood, as witnesseth Eusebius and Basilius magnus, and the generall Counsell holden at Nice, of three hundred and tenne Bishoppes, doeth constantly affirme and vouche, that the Image of Christe and of his Sanctes in the church, were of the tradition of the Apostles. And saincte Gregorie Nyssen doeth write howe he did beholde the Image of Christes passion, and that ostentymes not without teares and weapyng. Chrysostome saith, that he that dooeth any iniurie or valiny to the Image of Cæsar, he doth committe the same against Cæsar hymselfe. S. Beade writeth, how saint Aug. entered into this Realme with a Crosse of Siluer, and an Image of Christe painted in a table in procession wise, singyng the Letanie, to whiche notwithstanding, what violence, and dishonour hath been doen by our reformers.

An aunswere to a

formatours herein this Realme, to the Image of our sauiour Christ and of his saintes it is not vnknewen.

The Aunswere.

It is a proper Primitive Church, whiche you alledge of the seconde Counsaile of Nice, whiche was seuen hundred eightie and one yeres after Christe, holden by a multitude of Idolatrous, flatterynge, and vnlearned Prelates, whiche to feede the humoz of that wicked Emperesse Irene, were gathered together, not in the name of Christ, but against Christ, whose expresse commaundemente, thei did impugn. And with suche leude, and vn sensible reasons, and wrestynges of the scriptures, that if a manne of purpose, to wocke the Idolaters, woud inuente argumentes to laugh at, hee coulde not devise moze ridiculous matters. God made manne after his owne Image, ergo wee muste make Images, God is meruailous in his saintes, ergo we must make Images. (Theodosius of Amozie reasoneth, whatsoeuer is wrytten, is wrytten for our learnyng, ergo wee must haue Images to teache vs.) No manne lighteth a candell,
and

and putteth it vnder a Bushell, ergo Images must bee sette on the Alters, with a hundreth suche substanciall pꝛoofes. And to make the matter mooste manifeste, Theodorus bishop of Myre, pꝛoueth that Images must be worshipped by his Archdeacons dreames, and so dooeth other, by dreames, and miracles, and at laste, Charasius Archebischoppe of Constantinople, with the whole Synode concludeth, that Angelles haue bodies, and mennes soules also be bodily, and therefore thei maie bee painted. Againste this Idolatrous, vnlearned, and blasphemous Counsaile, Carolus Magnus wrote a booke, whiche is extante, in whiche he confuteth the grosse heresie, of adozation of Images.

As foꝛ the pꝛimate churche of Chꝛist, regardyng the seconde commaundement of God, did make no kinde of Images, to be had in any vse of religion, but vtterly foꝛbad them. As foꝛ the Image of Chꝛist, whereof Eusebius speaketh, if it were true, was onely a monumente of the historie, sette vp in the streate, in remembrance of the miracle, not in the churche to be had in veneration, oꝛ worshipped.

g.iiij. Neither

Neither was there any Image receiued into the Church, for three hundredeth years after Christe. The Epistle of Epiphanius, translated by saincte Hierome, is a notable testimonie.

Cum venissem ad villam qua dicitur Anablatha, vidissemq, ibi prateriens lucernam .&c.
 When I came to a village, whiche is called Anablatha, and sawe there as I passed by, a candell burnyng, and inquiryng what place it was, and vnderstandyng that it was a Church, I entered in, to praye, and founde there a baile, or linnen clothe, hangyng at the doore of the saied church, stained, and painted, and hauyng an Image as it were of Christ, or of some saincte. For I dooe not well remember, whose Image it was. Therefore when I sawe, this thing, that the Image of a man was hanged vp, in the Church, contrary to the auctoritie of the Scriptures, I did rende it in peeces, and gaue counsaile to the keepers of that place, rather to wzappe it about some pooore bodie that was deade, to burie hym with all. Contrariwise, thei murmured, and saied. If he would needes rende it, it were reason, he should giue vs
 an

an other baile for it, and so chaunge it.
Whiche thing when I heard, I promised,
that I would giue them one, and sende it
shortlie. Where passed not long tyme, but
that I sought to sende them a verie good
baile for it. For I thought that one
shoulde haue been sente me out of Cy-
pres. And now I haue sente suche a one,
as I could gette. And I praie you, to com-
maunde the Elders of that place, to re-
ceiue that Baile of this bearer, whiche
is sente by vs. And to giue them charge,
that hereafter in the Church of Christe,
suche bailes bee not hanged vp, whiche are
contrary to our Religion. This writeth
Epiphanius to Ihon bishoppe of Hierusa-
lem, by whiche it is euidente, what was
thought of Images, at that tyme, when a
painted baile, might not bee hanged be-
fore a Church doore, to keepe out the
winde, or for some suche purpose, and not
in any respect of religion, or worshipping.
The same Epiphanius, among the here-
sies of Carpocrates rehearseth, that he
made priuile the Image of Iesu, & Baile
Homer, and Pithagoras, and worshipping
them. Also he inueigheth sharply against
g.iiij. the

the Antidicomarians, and Collyridians, ſoꝛ
 vſyng, and woꝛſhippyng the Image of
 Marie the Virgine. As ſoꝛ your testi-
 monies, out of Gregozie Pyſſene, and Chꝛy-
 ſoſtome, ſerue nothyng to the purpoſe, ſoꝛ
 Gregozie ſpeaketh not of the hiſtoꝛie of
 Chꝛiſtes paſſion, as you vntruely report,
 but of the oblation of Iſaac, by his father
 Abꝛaham. *Conc. Nicen. 2. actione. iij.* But
 this picture was in ſome priuate place,
 not in the Church, and place of woꝛſhip-
 pyng.

And Chꝛyſoſtome in his ſaiyng, con-
 cludeth not, that therefoꝛe we muſt haue
 Images of GOD, and of Chꝛiſte in the
 Church, but he that doeth iniurie to any
 manne, that is made after the Image of
 god, oꝛ diſobeieth a Magiſtrate, which re-
 preſenteth the perſone of God. &c. He doth
 iniurie to God. Foꝛ he that maketh any
 Image of God, doeth God greate iniurie,
 tranſſoꝛmyng the gloꝛie of the inuiſible
 GOD, into the ſhape of any coꝛruptible
 creature. *Rom. i.* But what Chꝛyſoſtome
 and diuers other godlie fathers, thought
 of the vſe of Images, in the church, is ex-
 preſſed in the counſaile of Ephesus, which
 condemns

condemned Images befoze the Counsaile
 of Nice, whiche restozed theim. And the
 Counsaile *Elibertinum*, fower hundzeth
 yeres befoze that, vnder Constantine the
 greate, made this decree. *Capit. xxxvi. Pla-*
cuit picturas in ecclesia esse non debere, ne quod
colitur aut adoratur, in parietibus depinga-
tur. That is. It is thought good, that pictu-
 res ought not to bee in the Church, leaste
 that thynge, whiche is worshipped, and ho-
 noured, should bee painted on the walles.
 To conclude, that whiche you alledge out
 of Beda, concernyng Dan Augustine the
 Monk, I will aunswere by the auctho-
 rite of saint Augustine the Bishoppe: who
 in his booke *De consensu Euangelistarum libr. i.*
Capit. 10. Speakyng of certaine Heathen
 aduersaries, whiche noumbred Paule es-
 mong the twelue Apostles, that were
 with Christe, while he liued, writeth in
 these woozdes. *Credo quod pluribus locis si-*
muleos cum illo pictos viderunt, quia merita
Petri, & Pauli etiam propter eundem passionis
diem celebrius, & solemmiter Roma commendat.
Sic omnino errare meruerunt, qui Christum, &
Apostolos eius, non in sanctis codicibus, sed in pi-
etis parietibus quaesierunt. I beleue that in
 g. b. many

many places thei saue theim painted together with hym, because the Citie of Rome, commendeth the woꝛthinesse of Peter, and Paule, moꝛe notably, and solemnelly, because of the same daie of their suffer yng. So altogether thei were woꝛthie to bee deceiued, whiche sought Chꝛist and his Apostles, not in the holie scriptures, but in painted walles. And so all thei that followed your Augustines superstitions, were iustely blinded, and deceiued, because thei sought not Chꝛist in the scriptures, but in painted Tables, whiche is the punishment due foꝛ Idolatrie, as saint Paule testifieth. Roma. i.

The Papiste.

Eight in the primatiue church the maner of fastyng was merueilous streight, in so much that Faustus Manicheus. 1300. yeres agoe, did taxe the christiane men, that they should in tyme of Lente, absteyne from all meate, that is spoken of by the Apostle. S. Paule in the first to Timothy the fowerth Chapiter. And did blaspheme the doying and teachyng of Christes church to be *doctrinam demoniorum*. But Ierome vpon the same place doth make answere, like as sauiet
Augustine

Augustine in manie places, that the church
 in their fasting to absteine from meate, not
 therby to condemne any kynde of meate,
 as *Manicheus* did, but for penance, and to
 subdue the carnall concupiscens, and suche
 other like good purposes. And farther for
 the streight fasting in the primitiue Church.
S. Iheronime writeth *ad Nepotianum*,
Epiphanius in *Anchorato*, whiche is nowe
 thought of these reformatours to be super-
 fluous and folishe, and therfore they mind
 not to reduce and bring vs to the order of
 the primitiue church.

The aunswere.

Concernyng Fastyng, I haue spoken
 sufficiently, in aunswere of your tenth ar-
 gumente, out of the scriptures, where you
 make mention of fastyng also. *Euseb. lib. v.*
Capit. xviij. Testifieth that *Montanus* the
 heretike, was the firste that prescribed
 lawes of fastyng, whom you followe al-
 together. And especially the heretikes
 call *Archontici*, of whom *Epiphanius* writ-
 teth *lib. i. Tom. iij. Here. 40.* whiche preten-
 ded fastyng, but obserued none in deede,
 and the *Manichees* of whom *S. Augu-*
stine testifieth, that vnder colour of absti-
 nence,

nence, thei refrained from eatyng of any liuyng thyng, and from dzinkyng wine, yet did thei glutte, and pamper theim selues with delicate frutes, and spices, with drinke made of the iuice of Dates. &c. such was your Popishe faste: on Fridaies at Dinner, to eate no fleshe, but as muche fishe, as the beallie would holde, with good stoze of wine, at night to eate no liuyng creatures, but Figges, Reasens, Almonds, Wardens, and Quinces baked, Suckette, and Marmelade, and other fruites conserued with good wine, or Hipocras to helpe digestion. This was a straight kind of faste, yet this was Catholike enough, so long as greate Prelates vsed it.

The Popishe.

Ninth in the primitiue church, they vsed praier for the soules departed, whiche was the tradition of the Apostles, as witnesseth Dyonysius Areopagita *de caelesti Hierarchia. Cap. 7.* Epiphanius Chrysostom *in. 1. ad Cor. Hom. 41. & in Math. 33. & Hō. 69. ad populum Antiochenum*, whiche thinge is proued also by the Scriptures, affirmed of all auncient writers, and hath alwaies been continued in Christes Church, and

now

now denied and taken awaie by oure reform-
matours, and therefore they minde not to
reduce vs to the primitiue church.

The aunswere.

I must nedes confesse, that pzaier for
the deade, is one of the oldeste heresies,
that the Papistes doe maintaine, and yet
hath it no authozitie of Gods worde, nor
of the primitiue Church, for twoo hun-
dredth yeres after Chziste. Thei used in
deede, to make mention of them, at the
celebration of the Communion, and to
giue God thanks for them, whiche some
tyme is called a Sacrifice offered for the,
as of Cypriane. *Lib. iiii. Epist. v.* Speaking
of Martyres, of whom none doubteth, but
thei were in heauen, and neded no pzaiers
to bee made for them. *Sacrificia pro eis sem-
per ut meministis offerimus, quoties martyrum
passiones & dies anniuersaria commemoratione
celebramus.* That is: Wee offer Sacrifice
for them alwaies, as you remember, so
often as wee celebrate the passion, or da-
yes of the Martyres, by verely commes-
moration. But this vnproper kinde of
speakyng, and bolde attemptes, without
scripture to name the deade in the Com-
munion,

munion, did breede in the poſteritie, many
errours, as praier for the deade, the Sa-
crifice of the Maſſe for the deade, Purga-
tozie, and ſuche other. But in this ninth
argumente, you bewraie your fraudulent
dealing in the other, for here you note the
places of the doctours, whiche you knowe
no manne will denie, and in other places,
where you affirme, that none of vs will
graunte, you alledge their names onely,
without quotyng the places.

The Papiſte.

Tenth in the Primitiue church christen
men were taught, to arme them ſelues with
the ſigne of the Croſſe, whiche conſignatio
of the Croſſe was vſed in the adminiſtrati-
on of the Sacramentes, and that of neces-
ſitie, as ſainct Auguſtine ſaieth: wordes al-
ſo of inuocation before the conſecration of
the Sacrament of the Aulter, were vſed in
the primitiue church, like as the ſanctifi-
yng of the Fonte, the bleſſyng alſo of the
Chriſme and Oyle, to annointe the partie
baptized, all which thinges were of the tra-
ditions of the Apoſtles, as witneſſeth Baſi-
li. ſainct Cyprian, ſainct Auguſtine, Da-
maſ, and many other, whiche thinges bee-
yng

ying now vtterly abolished by the newe reformatours, they purpose not to bring vs to the order of the Primitiue church. Seeing therefore it can not bee denied by so many testimonies gathered out of the diuine Scriptures, and holy fathers, that they agree not with the primitiue church of christe, but doe dissent and are cleane gone from it, in so many diuerse pointes as I haue expresse. Therefore this their reformation to reduce vs to the primitiue church, is onely pretended of their partes and shall neuer be proued.

The aunswere.

You leape to, and fro, backwarde, and forwarde, moze like to one that daunseth, then that disputeth. Haue we not hearde enough befoze, of crosseing, and blessing, of Dile, and Chzisme? But thei must now be repeated againe, whiche if thei were graunted to you, and vsed of vs, as thei were in tyme of those doctours, whose names you recite, what had you gained thereby? It is your blasphemous doctrine, that we doe mozte abhorre, and your Ceremonies, we hate the moze, for your doctrines sake. You should therefore stande to the
defence

munion, did breede in the poſteritie, many
errours, as praier for the deade, the Sa-
crifice of the Maſſe for the deade, Purga-
tozie, and ſuche other. But in this ninth
argumente, you bewraie your fraudulent
dealing in the other, for here you note the
places of the doctours, whiche you knowe
no manne will denie, and in other places,
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ſo of inuocation before the conſecration of
the Sacrament of the Aulter, were vſed in
the primitiue church, like as the ſanctifi-
yng of the Fonte, the bleſſyng alſo of the
Chriſme and Oyle, to annoincte the partie
baptized, all which thinges were of the tra-
ditions of the Apoſtles, as witneſſeth Baſi-
li. ſainct Cyprian, ſainct Auguſtine, Da-
maſ, and many other, whiche thinges bee-
yng

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The aunswere.

You leape to, and fro, backwarde, and forwarde, moze like to one that daunseth, then that disputeth. Haue wee not hearde enough befoze, of crosseing, and blessing, of Dile, and Chrisme? But thei must now be repeated againe, whiche if thei were graunted to you, and vsed of vs, as thei were in tyme of those doctours, whose names you recite, what had you gained thereby? It is your blasphemous doctrine, that we doe moste abhorre, and your Ceremonies, we hate the moze, for your doctrines sake. You should therefore stande to the
defence

defence of your doctrine, and not fight so egerly for your Ceremonies, if you would vse good pollicie. Powe for these obseruations, I haue aunswered befoze sufficiently, by whiche, as by the reste of myne answers, I truste it shall appeere, to euey manne of indifferente iudgemente, that notwithstanding, all your twentie argumentes of bothe sortes, our Church hath suche conformitie, and agremente with the pimitive Church of Christe, that she maie bee truely compted a member of the same, and partaker in the communion of all the saintes of God.

The Papiste.

Of what force, streingth, and estimation those thinges are of, whiche haue been vsed in christes catholike church, it shal appeare by these testimonies of saint Augustine followyng.

The aunswere.

Before you had spoken of the force of those matters, you should haue doen well to haue considered the force of your argumentes, whiche, howe stronge so euer those thinges bee, are to weake to proue that, whiche you propounde, namely

It. that our Church hath none agreaunce at all, with the Primitive Church of Christe. But sayng you will needes sette forth the dignitie of these matters, wee will severally consider, all these sower argumentes.

The Papiste.

Firste saint Augustine writyng againste the Donatistes, saith, looke what thinges the vniuersall church of christe obserue, and hath at all tymes obserued, if the same bee not ordeined by any generall counsell, the it ought most firmly to be beleued, that it came to vs onely by the auctoritie, and tradition of the Apostles.

The aunswere.

Although I knowe what to thinke of vnwritten Traditions, yet if you bee able to proue, that al these thinges wherof you speake, the vniuersall Church of Christ, doeth, and hath alwaies obserued, I will yelde to you, that thei are the Tradition of the Apostles, accoꝝdyng to your testimonie, whiche if you canne not doe, (as I am well assured, you will neuer bee able to doe it) by your owne reason, and authoritie, we neede not holde theim for
h. j. Traditi

Traditions of the Apostles, no2 yet decrees of generall Counsailes.

The Papiste.

Second sainet Augustine in hys Epistle *ad Casulanum*, saith, how in all these thinges, whereof the Scriptures hath made no certeine determination, the maner of the people of god, or decrees of our elders, must be taken and holden as a lawe to gouerne our selues, and in the same Epistle he maketh mention how the Sondaie, because it is not fasted, whiche fastyng is a Sacrifice acceptable to God. Therefore saith he, the Sondaie maie not bee celebrated and kept without an other Sacrifice whiche is acceptable to God.

The answer.

The Scripture hath determined of all necessarie articles of faith, and against all superstitious opinions, and Ceremonies. And these thynges you speake of, we proued to bee suche, therefore in them by Saincte Augustines rule, neither the custome of people, no2 the decrees of elders muste take place, but the authoritie of Goddes woo2de. But of suche thynges as bee variable Ceremonies, for edification,
order,

order, and comelinesse sake, diuers particular Churches, maie make particular decrees, whiche are nothyng pzeiuditiall to the vniuersall Church of Christ, whiche is the pzincipall argumente that saincte Augustine handeleth, in that 86. Epistle to *Casulanns*, where he defendeth the custome of the moste parte of the Church, againste the custome of the Church of Rome. As I haue touched befoze, whiche thyng, of you will in no wise bee allowed. And as concernyng the Sacrifice he speaketh of, to bee celebztated on Sondaye, he meaneth not the propiciatorie Sacrifice of the Masse, as perhaps you would seme to inferre. But the celebztation of the communion, for thus he writeth in the same Epistle against *Vrbicus*. *Dicit cessisse pani pecus, tanquam nesciens & tunc in domini mensa, panes propositionis poni solere, & nunc se de agni immaculati corpore partem sumere, dicit cessisse poculo sanguinem, nō cogitans etiam nunc se accipere in poculo sanguinem.* He saith that the Shepe hath giuen place to the bzeade, as though he were ignoraunt, that then also the Shewbzead, was bled to bee sette on the Lodes boarde, and that now
h. ij. also

also he taketh parte of the bodie of the immaculate Lambe: he saith that bloodde hath giuen place to the Cuppe, not considering that now also, he receiueth bloodde in the Cuppe. These wordes declare, bothe that the Sacrifice was nothyng but the Communion, and also that the wine is none otherwise called bloodde, then the bread is called a lambe, and that the bread in nature, and substance is suche, as was the Shewbread, in whiche was no transubstantiation, and thirdely, the necessitie of the Communion in both kindes, if this analogie of Augustine must stande, wherefore saint Augustine in this Epistle, maketh little for your purpose.

The Papiste.

Thirde sainte Augustine in his thirde Epistle *ad Ianuarium* saith, that the thinges whiche we doe obserue throughout the whole worlde, beyng not written, but deliuered vnto vs, either from the Apostles or generall counsellors (the authoritie wherof is notable) and as of them receiued, ought to be obserued, as the yerely remembrance and feastes of the passion of Christe, of his ascension into heauen, and of the comyng
of

of the holy ghost, whiche are celebrate in the Church of Christe, or any other like thing whiche is vniuersally obserued from whatsoeuer it first came fro, and therefore saith saint Augustine in the same Epistle, to reason or dispute why the same thinge ought to be obserued, whiche of long tyme hath been obserued throughout the whole world, by the auctoritie of christes church, *insolentissima insania est*, it is a poincte saith he of extreme madnes. And therefore saith sainte Aug. the chaunge made of so long a custome, yea though the same shoulde be verie profitable, yet by the newnes thereof it doeth vexe and trouble the Church of Christe, it is made vnprofitable, vnfruitfull and finally hurtfull to the church of christ, and for an example therof, he doth there alledge how the disciples of christ did receiue the body and blood of christe, not fastinge but after supper, is the vniuersall church of christe therefore to be reprovied, or the custome therof to be chaunged, whereby wee do in the same, receiue the body and blood of christe fastyng, and that for a more reuerence therunto, in preferring the foode of the soule, before the foode of the bodie?

h. iij.

doubtlesse

An aunswere to a

doubtles so for to doe it, shoulde bee after the minde of Augustine, both hurtfull vnto the church of christ, and a greate pond of madnesse.

The aunswere.

This testimonie in effecte, is the same with the former. Sainct Augustin would haue suche Traditions, as haue alwaies been vsed in the Church, to bee supposed, that either thei came from the Apostles, or from the generell Counsailes: but here wee haue, diligently to consider, that wee admitte not all suche thynges, as are called Traditions, but onely suche as are vniuersally, and haue been alwaies vsed in the Church. Secondely, that thei bee not contrary to the doctrine of the Apostles, contained in the holie scriptures, for then it is moste certaine, thei are no Traditions of the Apostles, for thei did not deliuer one thyng in wrytyng, and a contrary thyng in Tradition. Thirdly, that whatsoeuer Tradition of the Apostles, is not contained in the scriptures, although wee knewe it came from the Apostles, it is lawfull vpon good consideration to alter it. For seyng that all necessarie matters,
are

are conteigned in the scriptures, whatso-
 ner thei deliuered, whiche is not contei-
 ned in the scriptures, was but temporall,
 & might be chaunged, aswell as the decree
De sanguine et suffocato, of blood, & strangled.

And that we ought not to receiue, what
 soeuer is commended to vs, as a Tradition
 of the Apostles, maie appere by these exā-
 ples. *Irenaus* was a manne that liued nere
 to the age of the Apostles, for he sa'we, as
 he hymself doeth testifie, *Polycarpus* the di-
 sciple of saint Ihon. And he declareth that
 it was a Tradition, commonly receiued
 in Asia, as of saint Ihon the Apostle, and
 of other of the Apostles, that our sauour
 Christe liued fiftie yeres, whiche is con-
 trary to the truthe of the Gospell. *Irenaus*
libri.2.Cap.xxxv. If suche a fable could bee
 credited, for an Apostolike Tradition, so
 sone after the Apostles departure, what
 maie bee iudged of those, that in two hun-
 dret, thre hundred, fye hundred, sixe
 hundred, eight hundred yeres after the
 Apostles, were not heard of, but sodainlie
 were sette out in the worlde, as Traditi-
 ons of the Apostles. *Eusebius* also repo-
 teth, *libri.v.Cap.xviii.* that it was alledged
 h.iiij. as

as a Tradition of the Apostles, that Christ commaunded theim, not to departe from Hierusalem, twelue yeres after his ascension, whiche is manifestly contrary to the the hystorie of the Actes of the Apostles. *Tertuliane* after he was fallen into the error of the *Montanistes*, voucheth the Tradition of the Apostles, against the Catholics, whom he calleth *Psychicos*, that is, *animales*, naturall men, and not spirituall.

Ieronime in *Euangel. Math. libr. 4. Cap. xxv.* declareth that it was a Tradition among the Jewes, that Christ should come at midnight, wherupon he gathereth, that the Tradition of the Apostles was deriued, that on Easter eue, the people should not depart out of the church, befoze midnight, but tary there for the comming of Christ. A likely matter, that the Apostles would make a Tradition, of the erreure of the Jewes. The same *Ieronyme* vpon the firste Chapter of *Agge* saith verie well of the Apostolicall Traditions: *Sed & alia quæ absq; auctoritate, & testimonijs scripturarum quasi Apostolica traditione sponte reperiunt atq; consingunt, percussis gladius dei.* But other thinges also (speakyng of heretikes)

rikes) whiche thei finde out, and feigne of them selues, without the authozitie, and testimonies of the scriptures, as it were by Tradition of the Apostles, the sword of God dooeth strike. By these examples, and testimonies, it is manifeste, that we must not by and by, receiue what soeuer is saied, to be a Tradition of the Apostles.

The Papisse.

Fowerth saincte Augustine in his thirde Epistle *ad Ianuarium*, in speakyng of these thinges, whiche in diuerse partes are obserued in christes Church diuersely, he getteth that certeine and sure rule, that if thei be not against the professed saieth of christes church, nor against the good liuyng and maners of men, but haue in theim some maner of encouragement of a better life, wheresoeuer saieth he we dooe knowe anie such thing diuersely to be vsed, we shal not only not disallow them, but also folow the, with praise, and innouation of life. So that the infirmitie and weakenes of some men be not let therunto. when otherwise if more profette maie come therby vnto the good, then hurte vnto the weake offended therby, *sine dubitatione faciēda sunt*, without doubte

b.v.

(saieth

An aunswere to a

(saith he) al suche although thei be diuerse,
and in diuerse places diuersely obserued, yet
they ought to be continued and kepte.

The aunswere.

We agree with saint Augustine, that
suche Ceremonies as are instituted for
order, and comelinesse sake, beyng diuers
in diuerse churches, if thei be not contrary
to the Scriptures; are to be obserued of
suche, as remaine in those Churches. And
what this should make, either for you, or
against vs, I dooe not see at all. For your
Ceremonies, are boide of edifying, vnorderly,
vndecent, for the church of Christ,
and then the opinion of merite, and satisfaction,
that you ioigne vnto them, beyng
contrary to the Christian faith, and the
authoritie of the Scriptures, maketh the
to be vtterly abhominable. Furthermore
when you make them essentiall partes of
the religion, and worshippe of GOD, our
saviour Christ hym self, out of the Prophet
Esaie, doeth vtterly condemne the.
For GOD will not be worshipped, with
the doctrine, Traditions, and preceptes of
menne. Matth. xv. Thus neither your ten
reasons, out of the scriptures, nor your ten
argumentes

argumentes out of the doctours, nor your
 sower bulwarkes out of S. Augustine,
 are able to defende your Popishe church
 from ouerthrowe, whiche if she take vpon
 her, to encounter with the truthe, muste
 needes bee discomfited, and come to vtter
 destruction.

The Papiste.

Besides that this reformed Englishe
 church, hath no agreaunce with the catho-
 like church of christe, the religion thereof
 doeth onely stande of negatiues, like as it
 shall appeare in the processe followyng.

The aunswere.

Besides that your Rhetorike in rais-
 yng on our Church, is verie vnreasona-
 ble, your Sophistrie it self, in quarell yng
 againste vs, is voide of sufficient subtiltie:
 not onely to defende it self, but at leaste
 wise, to hide it self. For what impudente
 kinde of arguing call you this: by enume-
 ration of a fewe particulars, to conclude
 any vniuersall proposition? These newe
 reformatours deny twentie thynges, whi-
 che the Papistes affirme, ergo, their reli-
 gion standeth onely of negatiues. Maie
 not A likewise reason, the Papistes denie
 fourtie

fourtie thynges, that the Protestauntes
 affirme: Ergo the Religion of Papistes,
 standeth onely vpon negatives. Further
 moze, whē euery affirmatiue proposition
 implieth a negation of his contradictorie,
 and euery negative proposition, impoꝛteth
 an affirmation of his contradictorie, you
 maie as well saie, that it standeth altoge
 ther vpon affirmatiues, as you dooe, vpon
 negatives. Like as in the tenne commaū
 dementes of **GD**, onely twoo are affir
 matiue, and eight are negative, wherein
 all the duetie of a Christian manne con
 sisteth, you might reason, that Gods com
 maundementes stande almoste all of ne
 gatiues, as though God did onely tell vs,
 what we should not doe, and did not teach
 vs, what we should dooe, like as you con
 clude after ward, vpo the sale of Clare the
 Butchers horse: but that right reason tel
 leth vs, that the prohibitiue Commaūde
 mentes, are also pꝛeceptiue, and the pꝛe
 ceptiue commaundementes, are also pro
 hibitiue, foꝛ he whiche foꝛbiddeh adulte
 teris, commaundeth a chaste life, and he
 whiche commaundeth to honour our pa
 rentes, foꝛbiddeh vs to disobey the same.

But

But because faith, which is the foundation of religion, is an affirmation of those things, which are beleued, to proue that our Religion standeth not all vpon negatives, but chiefly vpon affirmatiues, it shall bee sufficiente to declare that we beleue, and affirme all the articles of the Christian faith, and what soeuer is affirmed in the woorde of God as truthe, like as wee denie all falshode, and vntruthe. We beleue, and affirme, that there is but one GOD: wee affirme that in this Gods heade, there are thzee persones distincte, but not diuided. Wee affirme that the sonne of God was conceived by the holie Ghoste, bozne of the virgine Marie, and so forth, as it followeth in the *Crede*, by which it is manifeste, that our Religion standeth not all in negatives.

The Papiste.

Saincte Augustine doth define religion to be *cultus diuinus* adiuine seruice dew vnto God, wherby as Isidore saith, wee dooe binde our selues to the worshipping of God with a full purpose and intent to serue God. True religion beyng in this wise put in a dew worshipping and seruice to be doen
vnto

vnto GOD, the late begonne religion of this reformed Church, can not bee the true religion of GOD, for as muche as it doeth not consist in any action or service more now vnto God then was before, but onely this religion standeth as I suppose by negatiues, by an ouerthrowe and subuersio makynge of all thinges before appoynted for the gouernement of his people, both in the olde Testament and newe, some preceptes whiche were morall, some iudiciall, some ceremoniall, also sacrifice and sacramentes, the doctrine of this newe religion and reformed Church, whiche as I saied dooeth stande onely or wholly by negatiues doeth denie,

The aunswere.

I will not stande in argumente with you, whether this be a full definition of religion, whiche you alledge out of Saincte Augustine. It is not by and by, a diffinitio of Religion, whiche maie bee truely saied of Religion. But what should moue you to thinke, that our Religion teacheth not menne to worshippinge God: When we onely teach, the right kinde of Gods service, sette forth in his worde, whereas you,
and

and all other heretikes, woꝛshippe God
after the pꝛeceptes of menne, which is no
religion but superstition. You saie our re-
ligion doth not consist in any action oꝛ ser-
uice, moze nowe vnto God then was be-
foze, but howe true this is, let euery man
iudge; when we ascribe all religious ser-
uice, obedience, honour, saiethe, inuocation,
and thankes geuyng, onely to God by our
sauour christe: wheras you giue the grea-
test parte thereof to creatures, some to I-
mages, some to saintes departed, some to
your owne merites, some to your begger-
lie Ceremonies. Let euery man therefore
iudge, whether our religion giue not moze
to God in Chꝛist then you, when we giue
all to God, the onely authour of all good-
nes, and Chꝛist our only mediatur of all
benefites to bee receiued of God, and you
giue him but parte of al the service that is
due to hym, and make so many media-
tours beside our sauour Chꝛist. Finally,
wher as you charge vs, with the subuersiō
of the pꝛeceptes moꝛal, ceremonial and iu-
diciall, of Gods lawe it is a straunge mat-
ter to see your boldnes. What moꝛall pꝛe-
ceptes of God doe we gainsaie? doe wee
not

not teache menne to obserue all the tenne
Commaundementes : And what Cere-
monial lawes remaine there, to vs which
were not vtterly abrogated by Chzist : As
foz the iudiciall pzeceptes of the Iewishe
lawe, who euer required the chzistians to
be bounde vnto theim : The onely propi-
ciatorie sacrifice of Chzistes Passion, wet
embrace, & al Sacramentes of chzistes in-
stitution. Wherefore we neither stande al-
vppon negatives, neither denie we any
thing, that we ought to affirme as true.

The Papiste.

First it denieth that the morall preceptes
are possible to be kepte of man.

The aunswere.

It shal not be needefull our doctrine, be-
yng so commonly knowen to the woꝛlde,
to make a large discourse, vpon euery one
of these negatives, but onely to declare
briely, how we denie them, and to shewe
a reason of our deniall. We denie in deed
that it is possible foꝛ any manne, except
Chziste onely, to keepe the moꝛall pzecep-
tes of God. Which is not suche a straunge
paradore, to any man that is not a starke
hypocrite, but his owne conscience will
testifie

testifie the same vnto hym. The moꝛall pꝛeceptes are contained in these twoo pointes, as our sauour testifieth: Thou shalt lone the Lorde thy GOD, with all thy harte, with all thy soule, with all thy strengthe, and thy neighbour as thy self. Who is so paste all feare of God, that he dare affirme, that he is able to perfoꝛme this? Againe, what is the cause, that the scripture dooeth so often pꝛonounce, that no man can be iustified by the woꝛkes of the lawe: but because no manne can fulfill the lawe. Whiche if a man could perfoꝛme, he should liue therein, and haue eternall saluation without Chꝛist, but no man can bee saued without Chꝛist, therefore no manne can fulfill the lawe. For the lawe was giuē, to shewe vs our weaknesse, and so to bring vs to Chꝛist.

The Papiste.

Seconde it denieth that any iudgement in spirituall causes, or in the high courte of conscience, is to be geuen to the Priest.

The aunswere.

The high courte of conscience, is Gods owne iurisdiction, the iudgement whereof, pertaineth neither to Priest, noꝛ laie
i. j. man,

manne, but to God alone. But in causes spirituall, to iudge according to the worde of God, wee dooe not deny, but it pertaineth to Ecclesiasticall persones, from whiche rule of iustice, if any of theim departe, he is subiecte to the correction, and punishment of the Civile Magistrate, As Aaron had his authoritie of iudgement in Spirituall causes, yet was he reprov'd by Moyses. And Abiathar the high Priest, was deposed by Salomon, and Sadoc sett vp in his place. And should not Abaz, if he had been a godlie Prince, have deposed Uriah, for making the prophane altar?

The Papiste.

Thirde it dooeth denie all kinde of Ceremonies.

The answer.

Wee denie all kinde of Ceremonies, that are of mannes inuention, to worship God, or to merite salvation by them. For in the worshippe of God, wee muste doo onely that he commaundeth vs. Other Ceremonies that are onely for order, and decencie, ordeined in the Church, we receiue, as I haue often shewed before.

The Papiste.

Fowerth

Fowerth it doeth denie the sacrifice of christes Testamente.

The aunswere.

The Sacrifice propitiatorie, that one ly taketh a waie the synnes of the worlde, is the Sacrifice, whiche Christe offered ones for all, vpon the altar of the crosse, and thereby makynge perfecte for euer, those that are sanctified, can not be repeated, without horrible iniurie dooen vnto the Passion of Christe, and the merites thereof. Heb. by .ix. r. and almost through out the whole Epistle. In deede the Sacrifice of the Masse, if it bee the Sacrifice ye meane, was vtterly deteste, as blasphemous, and abominable. For whiche you haue neither commaundemente, nor example of Christe, what soeuer you pretend, by these woordes of our Saniour, Dooe this in remembraunce of me. For besides that, to celebtrate the remembraunce of Christe in the Sacramente, hath nothing to dooe with a Sacrifice, by those woordes it is easie to proue, that you can offer by no Sacrifice, in the celebtration of the Sacramente. For by this worde of Christe (dooe this) you can dooe no more,
i. g. but

but that whiche Chyiste then did. But Chyiste did then offer no Sacrifice of his bodie, therefore you can offer no Sacrifice of his bodie. That Chyiste did then offer no Sacrifice of his bodie, is manifeste by the Apostle to the Hebryes, whiche often tymes testifieth, that he offered hym self but ones, whiche was on the Crosse, Chapit. vi. ix. x. therefore he did not offer hym self on the table at his supper, as you mooste falsely surmise.

The Papiste.

Fiste it dooeth denie the Sacramentes of christes church.

The aunswere.

Wee receiue the Sacramente of Baptisme, and of the Lordes Supper, which onely wee finde in the scripture, the other foure, whiche you call Sacramentes, because we finde them not in the scripture, instituted of Chyiste, in the nature of Sacramentes, we dooe not receiue them as Sacramentes. Patrimonie, Confirmation, election of Ecclesiasticall ministers, with their authozitie, as wee finde them by the woorde of God, so wee retaine the pure institution of them, refusyng the corruption

But corruption, and superstition builded vpon
 them, by Antichriste. Extreme unction, is
 an idle Ceremonie, and nothyng pertai-
 nyng to our tyme, as I haue declared be-
 fore, & for that cause is iustely abrogated.

The Papisse.

Sixte it doth denie the real presence of chris-
 tes bodie and blood in the holy Eucharist.

The aunswere.

Wee dooe not denie the reall pzeence
 of Chzistes bodie, to the faithe of him that
 receiueth woꝛthely. But the carnall, and
 grosse imagination of transubstanciati-
 on, whiche is contrary to the scriptures,
 whiche teacheth that the bodie of chziste,
 is like vnto our bodie, in all thynges,
 synne excepted, and therefore can not bee
 in diuerse places at one tyme, and is also
 contrary, to the doctrine openly taught in
 the Church, for seuen or eight hundredeth
 yeres after Chziste. For *Bertramus* did
 write his treatise, as some thinke, to *Ca-*
rolus Caluus, whiche liued eight hundredeth
 yeres after Chziste.

The Papisse.

Seuenth it dooeth denie that Christes
 Church is visible or possible heare to bee
 i.iiij. knowne

known.

The answer.

We denie, that the Church of Christ is visible, to the world, at all tymes, because our saviour Christ prophesieth, that the moste parte of the world should bee deceiued by false Prophetes. Math. xxiii. and S. Paule prophesieth, of the generall apostasie, that should bee made by Antichriste. Saint Ihon also in the Reuelation sheweth, that the Church should flie into the wilderness, and all the world should worshippinge Antichriste. Apoca. xij. and. xij. Wherefore the Church is not alwaies in sight of the world, although it bee sometyme deliuered from suche extreme persecution, as it is, God bee thanked at this tyme.

The Papiste.

Eight it doeth denie the free choise and will of man.

The answer.

We affirme, that Adam by his falle, losse the freedom of his will, bothe in him self, and from his posteritie. So that a man hath nowe no freedom of will, so muche as to thinke a good thoughte. y. Cozin. iij. muche

much lesse to do we any good of our selues.
 Whiche sayng it is the iuste iudgemente
 of God, vpon Adam, and his posteritie, for
 synne, we make not God authour of euil,
 as prophane dogges doe barke against vs,
 or rather against God, but iuste in all his
 iudgementes, and holie in all his waies.
 But of free wille, I shall haue occasion to
 speake more hereafter, toward the latter
 ende of your discourse.

The Bapiste.

Ninth it dooeth denie our iustification
 by penance, by Baptisme, by hope, by cha-
 ritie and good workes.

The aunswere.

We affirme with sainte Paule, that
 a manne is iustified before God by faithe,
 without the deedes of the lawe. Rom. iij.
 not that deade faithe, whiche sainte Ja-
 mes speaketh of, but a liuely, and fruite-
 full faithe, that woorketh by loue. But of
 iustification, I muste speake more here-
 after.

The Bapiste.

Tenth it dooeth denie the merites of all
 good workes, Gods promises made to the
 contrarie notwithstanding.

i. iij.

The

An aunſwere to a

The aunſwere.

We affirme, that all good woordes,
ſhall be rewarded by God, for his promiſe
ſake, but neither for woorthines of them,
nor for the woorthines of vs. For the wo-
thineſſe of them, deſerueth nothing, be-
cauſe they are vnperſecte. And our woorthi-
neſſe in doyng them, dooeth merite no-
thing, becauſe they proceade of God, and
not of vs, and ſecondly, becauſe our ſynnes
are many moze in nnumber, then our good
deedes. And when we haue dooen all that
wee are bidden, wee are vnprofitable
ſeruauntes, Luke the .xvij. therefore
wee deſerne nothing by them, but that
GOD of his infinite mercie, vouchſaueth
for his promiſe ſake in Chyiſte, to accept
them, and reward them.

The Papitte.

Eleuenth it doeth denie faſtyng from a-
ny one kinde of meate more then an other,
or vpon this daie more then an other.

The aunſwere.

To teache men to abſtaine from mea-
tes, and marriage, is the doctrine of De-
uilles. 1. Timo. iiii. Otherwiſe true faſte
we deny not, but affirme, and commend

as hath been declared ones, or twise before.

The Papiste.

Twelfth it doeth denie tyme and daies of watches and praier.

The aunswere.

We deny the superstitious obseruation of daies and tymes, but wee affirme, allowe, and vse certaine daies, and tymes appoynted for praier, and godlie exercises. By watches, if you meane your vigiles, of saintes daies, you your selues vse onely the name, and not the obseruatiō of those watches. Whiche although thei were v- sed of olde in the Church, yet for diuers inconueniences, thei were leste of, and by decree of the Counsaile *Elibertinū* abzogated Can. 35.

The Papiste.

Thirtene it doeth denie the obseruation of holy and solemne promises, and vowes made vnto God.

The aunswere.

We doe not denie the obseruations of any lawfull promises, made vnto GOD, that are possible to bee kepte of those that make them. But wee teache menne, not

i. v. to

to bee rathe in makynge promises; before
thei bee sure, that thei are able to per-
forme them. And if thei haue made a rash
or vnadvised bolwe, as to abstaine from
Marriage, whiche thei are not able to ob-
serue, but by committynge fornication, and
vncleannesse, wee counsaile theim to re-
pente of their rashnesse, and to retourne
to the ordinaunce of GOD, whiche is
the remeadie of incontinence, rather
then to leade an abhominable life, in fil-
thinesse.

The Papisto.

Fowertene it dooeth denie the chaste life
appertayning to the order of Priesthode.

The aunswere.

We affirme, that chaste life appertai-
neth to all menne, and especially to Eccle-
siasticall ministers. But we do not compt
marriage an vnchaste life, as you doe, but
holie, and honourable in all menne, and
the marriage bedde to be vndefiled. Heb.
xiii. And seeynge that the holie ghoſte by
sainct Paule, in his Epistles to Timothe
and Titus, describyng the beste qualities
required in Bishoppes, and Deacons, al-
lowed marriage, we dare not presume to
disallowe

disallowe it, or to forbidde any man from
it, leaste wee should teache the doctrine of
Deuilles, as you doe.

The Papiste.

Fiftene ie doth deny the inuocation, and
honour due vnto saines.

The aunswere.

Howe shall wee call vpon them, in
whom we dooe not beleue? Roma. x. We
beleue onely in God, therefore wee call vpon
God onely. We acknowledge no me-
diatour of God and men, but onely Iesus
Christe. i. Timoth. ii. Neither of redemp-
tion, nor intercession: For the Apostle in
that place speaketh purposely of interces-
sion, sayng, I besech you therfoze brethren,
that praiers, supplications, &c. bee made
for all men. And as for honour that should
be due to saines, we acknowledge none,
beyng taught by so many places of Scrip-
ture, that al honour, and glozie, belongeth
onely to God: who is a ielous GOD, and
will not giue his honour to any other.
Wherefoze as Augustine saith, *honoramus
eos charitate, non seruitute*, wee honour
them with loue, and not with seruice, by
whiche testimonie of that godlie manne,
your

your blinde distinction of *latris*, and *doulia* is ouerth2olwen, for what is *doulia*, but *seruitus*? Whiche kinde of honour, saint Augustine, doeth vtterly deny to be giuen to *saintes*. *August. De vera religione. Capi. 55.* The same Augustine dooeth also declare, wherein their honour doeth consist, name ly, in followyng of their example. *Honoriandi sunt propter imitationem, non adorandi propter religionem.* Thei are to be honoured for imitations sake, not to be worshipped for religions sake. And you your self distinguished religion befoze, to be *cultus diuinus*, the seruice due vnto G^oD, holwe would you then that true Religion, should dooe any seruice to menne, or Angelles, whiche are but creatures of God.

The Papiste.

Sixtene it dooeth deny oblations and prayers for the soules departed.

The aunswere.

We affirme accordyng to the scripture, that the deade whiche die in the lorde are blessed; for they rest from their labours, and therefore to praeise for them that are happy, were superfluous. And as for those that die not in the lorde, thei are accursed,
and

and therefore no prayer is to bee made for
 theim: and al that die, doe either die in the
 lord, or not in the lord, for betwene contra-
 dictories ther is no meane. *Apo. 14.* Our
 sauiour chryste testifieth of theim that be-
 leue in God, that sent hym, that thei haue
 life euerlastyng, and come not into iudge-
 ment, but passe from death to life. *Ihon. 5.*
 And if any hadde neede to bee purged for
 satisfaction (as you teache, that men must
 be in purgatorie) the holy theef, that was
 crucified with Chryste, shoulde haue been
 one especially, but our sauiour chryst made
 him assurance of felicity immediatly, this
 daie (saith he) thou shalt bee with me in
 Paradise. *Luke. 23.* And seeyng the Scrip-
 ture neither commaundeth nor commen-
 deth Prayer for the deade, it is vntollera-
 ble presumptiō for any man, to vse it. And
 as for oblations, wee finde none in Gods
 woorde appointed for the deade, that wee
 shoulde offer: no not in the oulde lawe,
 where there was so manie diuerse kindes
 of Sacrifice, no one was appointed for the
 deade. Wherfore the example of Iudas
 rehearsed by the authour of the seconde
 booke of Machabees is neither to bee al-
 lowed,

loved, nor followed, because he hadde no warrant of Gods lawe to offer any suche Sacrifice.

The sevententh negation was altogether left out in the copie which came first to my handes, I suppose by negligence of the wziter, but in another copie I finde it thus,

The Papisse.
Seuententh it doth demie Images, and the crosse of Christe.

The Answer.
Accordyng to the worde of God, and the consente of the primitiue church, wee denie the vse of Images in the Church, whiche are the doctrine of vanities and lies, as the Prophet witnesseth Abac. 2.

The Papisse,
Eightene it doeth demie the buriall of the deade bodies in the Church yeades.

The answer.
Wee are not so carefull for the buriall of our deade bodies, to dispute where they muste bee laied, so that wth reuerence without superstition be vsed in their sepulture, nether doe wee refuse to burye them in the Church yerdes and places of
common

comon buriall, although we thinke no holines to bee moze in one place then in another.

The Papisse.

Nintene it doeth denie the hallowyng of the Fonte, Oile, Palmes, and Ashes.

The aunswere.

Of hallowyng the water of baptisme, I haue spoken sufficiently before, as for oile Palmes, Ashes, and suche other beggerly Clementes of the worlde, that haue no woozde of GOD to comende them, wee haue no vse of them in our religion: but in their Ciuile vse, all the creatures of god are hallowed to vs by the woozde of God and pzaier. Gal. 4. Coll. 2. 1. Tim. 4.

The Papisse.

Twentie it doth denie holy breade, holy water, Vestimentes, Chalice, Copes, Tumblers, Candlestickes, lightes, Sensors, Orgaines in the church, singing in the quere, reliques of sainctes, pardones and pilgrimages, wherby it doeth appeare, that the religion of this newe reformed Church doth stande wholly of negatiues, by destroyng, subuerting, and denyng of all thinges before vsed in the Catholike Church of Christe.

The

An answer to a

The answer.

As this twentieth differeth from the nineteenth only in wordes, so one answer shall serue bothe. These weake and beggerly Clementes of the worlde, chistian religion needeth not, hauyng Chyriste in whom dwelleth all fulnes and perfection, wisedome, iustificatiō, sanctification. And generally, of all Ceremonies as is often saied befoze, we admitte none as parte of Gods worshippinge, whiche are instituted of menne: onely suche as bee accidentall, and mutable, if they be ordeined for edificatiō, order, and decencie, and be boide of superstition, we obserue theim. But so that no mannes conscience bee bounde to theim. And that when soeuer occasion serueth for better edificatiō, and moze comely order, it is lawfull to abrogate them, and to institute newe in their places.

The Bapiste.

VVherein the auethors, composers and deuisers of this newe religion haue dealed muche like as one maister Molande Vicar of saint Peters in, Oxforde, did with Clare the Butcher, a neare neighbour and parishoner of his, vnto whom by the waie of a mes-

ric

rie ieste, he made sale of an horse, all by negatiues on this wise, saiying vnto hym how that his horse had not a greate heade, his horse hadde not a paire of Assle eares, his horse had not one touth in his heade longer then an other, his horse had not a sadle backe, no Splent, Spauen, or Ringbone, hys horse was not pincromped, sicke hought, nor broke winded, and so forth all by negatiues, he soulede his horse to Clare the Butcher, not expresslyng what his horse hadde, but what his horse had not. Dealyng therein with muche like faieth and truthe, as our Preachers dooe with the people of this Realme, which goe aboute to plante a new religion amongst them, which standeth as I haue here expressed wholly by negatiues, in affirmyng nothyng, and denyng all thinges.

The aunswere.

You conclude your matter, as it is be-
rie mete, with a merie tale, I had almoste
saied of Robin Hoode, and little Iohn, but
I should saie of maister Wolande, and
Clare the Butcher of Orfozde. Where-
by a manne may perceiue, you were plea-
sauntely disposed, that in so shorthe a trea-
k. j. tise,

tise, wold needes thruste in so long a tale,
 and the same to dilate with all the cir-
 cumstaunces; whereas you had no leasure
 to note the places of your Doctors, that
 ye alledge in good earnestte. But now sir,
 (sauyng your tale) and to applie it to the
 purpose. If maister Wolande, as he reher-
 sed some faultes, of whiche perhappes his
 horse was free, so he had recited all the
 faultes, that maie be in any horse, and de-
 nied thein all to bee in his horse, might
 not Clare the Butcher, haue boughte a
 good horse, of him by negatives? But ma-
 ster Wolande like a subtile Sophister, re-
 peateth a many of his defaultes, and sup-
 presseth as many, or more, and so he begu-
 leth pooze Clare the Butcher. And this
 Sophistrie of maister Wolande, is your
 Logike throughtout all your treatise, of a
 fewe particulars, to inferre an vniuersal.
 And this your Jade belike, you thoughte
 to sell vnto some, as simple as Clare the
 Butcher, that could no more discerned
 your diuinitie, then Clare the Butcher,
 could see of maister Wolandes Sophistrie.
 Or els if you mente good faith, as you do
 pretende, I must needes saie, to quitte your
 tale,

sale, that if Clare wer not a better Butcher, then you shewe your self to be a Logicien, or diuine, you might bothe procede in one facultie, and maister Wolande bee your presenter. For as he solde his horse by negatiues, so you haue proued, that all our Religion standeth wholie vppon negatiues, that we denie all thinges, and as firme nothyng.

The Papiste.

Dewe obiections made againste the premisses. For wheras ye haue saiede the religion of this newe reformed Church, to stande wholly by negatiues, in affirmynge no one thyng more then was before vsed, in the Catholike church of Christe, howe vntrue this is, who seeth not when the religion of this newe reformed Church, doth affirme, and hath brought in many thinges as good, godly, and lawfull, whiche before were straightly denied.

The aunswere.

It must needes be a clerkely disputatiō, wher you maie be both opponent, & respondent your self, wher you maie make argumētes for vs, and make answere for your self. But as he that answereth, if he gett

k. ij. the

the victorie, ouerth2oweth him that opposeth: so you taking vpon you to oppose, and aunswere your self, you can ouerth2owe none, other but your owne self. But neuer a one of these five obiections, is holden of vs, in maner and forme, as it is propounded of you. And therfore I would desire you hencefo2warde, to defende youre owne matters, as well as you can, for you shall gette neither money, nor thanks, to plaie the Doctor for vs.

The Papiste.

Firste it dooeth affirme, that it is lawfull, and bothe good and godly that Priestes shoulde take wiues, and beyng firste made Priestes, it is lawfull to marie.

The aunswere.

We affirme that it is vnlawfull, that any manne should bee bounde to sole life, whiche hath not the gifte of continence. And that marriage is as honourable in ecclesiasticall ministers, as in al other men, whether thei were married befoze thei were called to that office, or whether thei marrie afterwarde. Hebze. xiiij. j. Timoth. iiij. and Tit. j.

The Papiste.

Seconde

Seconde it dooeth affirme , that Freers Monkes , and Nonnes after their vowes made solemnely vnto God of their chaste and cōtinent life, that it is lawfull for them to mary together, and holde the same to be good and lawfull wedlocke.

The aunswere.

Wee affirme , that who soeuer hath made a rashe, and vnadvised bolwe of continence , whiche he is not able to keepe, ought to repente him of his rashenes, and rather to marrie, then to burne. j. Coz. 7.

The Bapiste.

Thirde it doeth affirme , that a man being deuorced from his wife for fornicatiō, may therupon marie againe, and take another , and so it is lawfull for hym to haue twoo wiues a liue, the one in the bedde, the other diuorced.

The aunswere.

Wee affirme that thei , whiche are lawfully deuorced for adulterie , are no more housebande, and wife. For the knot of marriage by lawfull deuorsemente , is cleane dissolued, and therefore a manne so deuorced, may marrie, and not haue twoo wiues at ones , accoꝝdyng to the doctrine,

k. iij.

and

Anaunswere to a

and right vnderstandyng of our Sauour
Chyistes wordes. Math. v. and. xix.

The Papiste.

Fowerth it doeth affirme Breade ad wine,
to bee the whole substaunce of the Eucha-
ristie, after the consecration.

The aunswere.

We affirme accoꝝdyng to the scriptu-
res, and faithe of the Churche, for a thow-
sande yerres after Chyiste, that bzeade and
wine remaine in the Sacrament, and are
necessarie there to remaine, that it maie
bee a Sacramente, for the wooꝝde muste
come to the Clemente, and so make it a
Sacrament. But we doe not affirme, that
bzeade, and wine is the whole substaunce
of the Sacrament, but the bodie and blood
of Chyiste, receiued by faithe, is the prin-
cipall parte thereof, as in Baptisme the
outward Clement is water, but the prin-
cipall part thereof, is the pouꝝyng of our
sinnes, by the secrete, and woꝝderfull woꝝ-
kyng of the holie ghoſte.

The Papiste.

Fifte it doth affirme that onely faieth in-
suffieth, and that faieth alone is sufficient
to procure and purchase for vs, gods grace
and

and mercie, for the time of this present life, and at the ende and terme therof, life euerlastyng. Beside many other like diuerse thinges that the religion of this newe reformed church doth affirme as thinges lawfull, and haue brought them into this realme, as thinges good and godly.

The aunswere.

Wee affirme, that the free mercie of God in Chyist, is the efficient cause of our iustification, whiche mercie we apprehēde by none other hande, or instrumente, but by faithe. But that either faithe dooeth procure, or purchase Gods grace, or mercie, by any woorthinesse of it, wee vtterly denie, as also that onely faithe is sufficiēte for a chryistian man: when we teache that this faith, by which we are iustified, is not a solitarie faith, but of necessitie accompanied with many vertues, & good workes, although by receiuyng Goddes mercie, no workes, but onely faithe doeth iustifie vs.

The Papiste.

An answere against the obiections.

For aunswere beside, that there is no one of their affirmatiōs, now by them brought that maketh any thing *ad cultum diuinum*,

k. iij.

to

An aunswere to a

to the service and honouring of god, where
in true religion doth consist, as it is before
proued by the diffinition therof, geuen by
Augustine al their affirmatiōs doe include
some negatiōs of a farre more better thing,
then is brought in by their affirmatiōs.

The aunswere.

But euen nowe, in the latter ende of
the firste obiection, you confesse, that wee
affirme many other thynges, beside these
sue, whiche you haue reherſed. And now
as though, we had no other affirmatiōs,
you conclude (as your maner is) that no
one of our affirmatiōs, maketh any thyng
ad cultum diuinum to gods service, and that
all our affirmatiōs doe include a negati
on, of a farre better thing, then is brought
in by them. So that when wee affirme al
the articles of the *Crede*, none of them
pertaineth to Goddes service, but rather
include a negation of a farre better thing.
When we affirme, that Chriſte onely is
the heade of his vniuersall Church, we
doe it not to the honour of Chriſt, but we
include y negation of a farre better thing,
that is the supremacie of the Pope. Whiche
by your assertion, is a farre moze bet
ter

fer thyng, then the supzernacie of Chyist.
So when we affirme, that onely the scrip-
ture must bee the rule of true Religion,
it maketh nothyng for Religion, to wor-
shippe God as he hath commaunded, but
it includeth a negation of vnwritten ve-
rities, whiche are farre moze better thin-
ges, then the scripture. When we affirme
that we must put our trust in God alone,
we doe no honour to God therby: but we
denie y men muste put their trust in crea-
tures, which by your rule, is a farre moze
better thyng, then to putte our truste in
God alone. When wee affirme, that wee
must praiſe to God alone, it pertaineth no-
thyng, to Gods seruice, but includeth the
negation, of praiſyng vnto saintes, whiche
is a farre moze better thyng, then to pray
vnto God. And when we affirme, that the
onely Sacrifice of Chyistes passion, is suf-
ficiente for our saluation, we yelde no ho-
nour to God thereby, but denie the Sa-
crifice of the Masse, whiche is a farre bet-
ter thyng, then the Sacrifice of Chyistes
passio. And thus if I had leasure, and plea-
sure, as you haue, to number examples by
tennes, and by twenties, I might reherſe

k.v.

a whole

An aunswere to a

a whole hundreth of the like sorte.

The Papiste.

As for example their affirmation that it is lawfull for Priestes to take wiues, is a denial of chaste and continent life of priestes, whiche as the Apostle saint Paule saith is muche farre better.

The aunswere.

Wee so affirme marriage of Ecclesiasticall ministers, as an honourable, and a chaste life, neither doe wee denie continēce to those that haue the gifte thereof. And whereas you vouch saint Paule to warrantie. I aunswere, that sainte Paule in no place, doeth require virginittie of Ecclesiasticall persones, and wheresocuer he commendeth it, he praiseth it, no more in priestes, then in laie menne. I would all menne were, saith he, as I am, but euery one hath his proper gifte of God, some of one sorte, and some of an other. 1. Cor. vii.

The Papiste.

Their affirmation that Freers, Monkes, and Nonnes, maie mary together, is a flatte denyng of the vowe of chastetie, which by saint Pauls iudgemente is farre better.

The aunswere.

We

Wee denie not the obseruation of any promises, or vowes; whiche are lawfull for menne to make, and possible for them to performe. Neither doeth sainte Paule at any time commend any suche vowes, or allowe them to bee kepte, but geueth a generall rule, that to auoide fornication, lett euery manne haue his wife, and euery woman her housebande. 1. Cor. viij. And if a virgine marrie, she sinneth not: so that if you would vnderstande virgines in that place, for vowed Nunnes, you should manifestely contrarie your self, that compute it so heinous a matter, for a Nunne to marrie. And as for the widowes, whiche (as I said before) made no vowes to God, but promises to the churche, if you would needes vnderstande them for Nunnes. Saint Paule saith, it is better for them that are vnder thre score yere old to marrie, and beare children, then to vowe chastitie. 1. Timo. v.

The Papiske,

Their affirmatiō that the diuorced man maie againe marie, is a plaine deniall of reconciliation, whiche ought to bee made againe, betwixt man and wife, the Apostle
saint

saīcte Paule geuyng counsell thereof, that the womā beyng departed from her housebande, shoulde remaine vnmarried to bee reconciled againe vnto her housebande.

The answer.

Concernyng diuorces, if that whiche wee wishe, might take place, all controuersies should bee cutte of. For we wishe that adulterers, accoꝝdyng to the lawe of God, should be punished with death. But if the Ciuile Lawe dooeth faile in that point, the next remeadie for the innocent partie, is diuorcement, and after diuorcement, marriage, if he can not liue vnmarried. For our sauiour Chꝛist excepteth the case of fornication, as well for marriage after diuorcement, as for the diuorcement it self. Math. xix. And for amendement of the partie offendant, the Ecclesiasticall sword of Excommunication, muste bee drawne out: whiche muste continue so long vpon the offendour, vntill his vnfeigned, and hartie repentance, doe sufficiently appeare to the Congregation. Whiche in that case, maie not refuse to receiue him againe. The partie then so receiued, bothe of god, and the church, and
not

not beyng able to leade a continente life,
 is at libertie, to marrie also in the Worde.
 For the firste marriage by the diuor-
 cemente, is as clearely dissolued, as if it had
 neuer been. And as concernyng the recon-
 ciliation saint Paule speaketh of, he meas-
 neth not betwene them, that are lawfully
 diuorced. But betwene those that se-
 parate them selues, without a sufficiente
 cause, whiche is onely fornication. Like
 as our sauour Christ, when he saith, that
 who so marrieth her, that is putte awaie,
 committeth adulterie, vnderstandeth of
 her that is vnlawfully putte awaie, for a-
 ny other cause, beside fornication, in all
 whiche causes (the case of adulterie onely
 excepted) she continueth still wife to hym
 that did putte her awaie, so that he whiche
 marrieth her, marrieth an other mannes
 wife, and so committeth adulterie. But
 she that is diuorced for adulterie, is no
 mannes wife, and therefore he that mar-
 rieth her, committeth none adulterie.

The Papiste.

Their affirmation that breade and wine
 is the whole substance of the holy Eucha-
 ristia, is a plaine deniall of Christes very bod-
 die

die in the same, whiche is muche farre better, and a thinge of a farre more greater price then breade and wine is. So that by their affirmations they doe nothing better, but soner appaire and diminishe the preciousnes of euerie thing they medle withall.

The aunswere.

We do not so affirme bread, and wine in the Sacrament, that we denie the presence of the bodie, and bloud of Christe, to the faith of the worthe receiuer. But that grosse, and carnall presence, whiche you doge faigne to bee receiued, as well of wicked menne, as of Godlie: whiche imagination beyng of fleshe without the spirite, our Sauour Christe affirmeth, to be altogether vnprofitable. For if you did not separate it from the spirite, it must needs giue life to those that receiue it. As Christe hymself affirmeth, whosoever eateth his fleshe, and drinketh his blood, hath life everlastyng. Ihon. vi. Againe your feigned presence, is vnpossible to the nature of his humaine bodie, whiche he hath in al pointes like to ours, sinne excepted. Heb. ii. and. iiij.

The Papiste.

And

And by their affirmation that onely faieſth doth iuſtifie, they doe denie all other thinges els, as Baptiſme, penance, Confirmation, the holy Euchariftia, hope, charity, and generally all kinde of good workes. For all learning doeth agree of three kindes of Iuſtifications to be expreſſed in holy ſcripture, whereof the firſte iuſtification is, *Qua quis ex impio fit iuſtus*, wherby a mā is made of a wicked man, and a member of the Denill, a good manne, and a verie member of Chriſte, the whiche iuſtification is performed in infantes, by the Sacramente of Baptiſme. And therefore to aſcribe our iuſtification to onely faieſth, is not onely to deny with the Anabaptiſtes Baptiſme of infantes, but alſo that the Sacrament of Baptiſme is needefull, or neceſſarie for oure health and ſaluation.

Seconde iuſtification is, *qua ex homine lapſo poſt baptiſmum, fit conuerſio ad deum*, wherby a man beyng fallen into ſinne, after Baptiſme, doeth retourne backe againe vnto God, the whiche iuſtification is performed in vs, by the Sacrament of penance, and therefore the affirmation of our iuſtification by onely faieſth, is a plaine denial of the Sacramente

emente of penance.

Thirde iustification is, *qua ex iusto redditur quis iustior*, wherby a man hath increase of rightousnesse, and of a righteous man before is made more righteous in the sight of God, wherof speaketh sainct Ihon in his Apocalipse, sayng that he whiche is righteous muste be made more righteous. VVhiche iustification is performed in vs, partely by the Sacramente of Confirmation, partly by the rest of Christes Sacramentes, and chiefly by the Sacramente of the holy Eucharistia, and more generally by al kind of good workes, wherof speaketh the Apostle sainct Paule, Saiyng to the Philippians, doe you worke your owne saluation with feare and trembling. And the Apostle saincte Peter in confirmation therof, willeth vs to geue all diligence for to minister, in our faeth vertue, and in vertue knowledge, in knowledge temperaunce, and in temperance patience, in patience godlines, in godlines brotherly loue, and in brotherly loue charitie, for if these are among you and plentiful, they will make you, that you shall be neither idle, nor vnfruitful in the knowledge of our lorde Iesus Christ. But he that lacketh

lacketh these thinges is blinde, as saieth the
Apostle saint Peter, and gropeth for the
waie with his hande, and hath forgottē that
hee was poured from his oulde finnes.
VVherefore bretheren saieth (the Apostle
sainte Peter) geue you more diligence for
to make your callyng and your election by
your good workes more suer, for if you doe
suche thinges you shall not sinne, yea and
by this meanes an entring in shall be mi-
nistred vnto you abundantly, in the euerlas-
tyng kingdome of our lorde Iesus christe.
And by the affirmation of our iustificatiō
by saieth alone, they doe denie not onely
the Sacrament of Baptisme, of penance, of
the holie Eucharistia, with the rest of Chri-
stes Sacramentes, but more generally they
doe denie all kinde of Good woorkes, here
commended and taught, both by sainte
Peter, and saint Paule. Sainte Augustine
in his booke *de fide & operibus*, gaue to vs
sufficient admonition, how daungerous an
errour and heresie it was, to put our whole
iustification to saieth onely, and saieth a-
lone, and saieth how vppon the mistakyng
of the wordes of saint Paule of our iustifi-
cation by saieth, vppon these woordes mis-
l.j. construed

construed, certaine persones denied the merite of good workes, vprising and springing of faith, promising to them selues, safetie and securitie of saluation, by onely faith and faith alone, for reformation of the whiche errour Augustine saith, that the Apostles saint Iames, saint Peter, and saint Ihon did write their Canonically Epistles, whiche admonition therof geuen by S. Augustine, shoulde haue sufficed both learned and Christen men.

The answer.

By affirming that onely faith doeth iustifie, we neither denie the Sacramentes to be receiued, nor any good worke to be exercised, as GOD and all the world doeth knowe. For ascribing to faith, that whiche is her peculier office, wee doo not deny the offices, of any other thinges, that belong vnto them. As if I affirme that onely the eye doeth see, I doe not denie the eare to heare, or the tounge to tast, or the hande to handle, or the foote to goe, but I denie that the eare, or any other member dooeth see, saue onely the eye. So affirming, that onely faith doeth iustifie, wee doo not denie, the Sacramentes
to

to be scales of Goddes promises, noꝛ good
woozkes to be fruites of our iustification,
by whiche God is glozified, and our electi-
on in vs established, and yet we deny, that
the Sacramentes, oꝛ good woozkes, oꝛ a-
ny other thying in vs, dooeth iustifie, saue
onely faithe, that taketh holde of Goddes
mercie, by beleuyng Gods promises. As
it is wꝛitten of Abraham, not foꝛ hym
onely (as sainte Paule testifieth) but foꝛ
vs also, Abraham beleued God, and it was
imputed to him foꝛ righteousness: so that
faith doeth not iustifie vs by the merite,
oꝛ woꝛthinnesse therof, but by Goddes im-
putation of righteousness therevnto. Foꝛ
to be iustified befoꝛe GOD, is not to bee
righteous by any qualitie that is in vs,
but to be accounted righteous of GOD
foꝛ Chꝛistles sake, hauing our synnes pur-
ged by his passion. But whereas you take
vpon you, to talke of iustification, and that
so substantially, that you wil tell vs what
all learnyng agreeth thereof, you declare
that youre learnyng, and discretiou are
bothe a like. Foꝛ it were enough foꝛ you,
to speake of all your owne learning, whi-
che you knowe, and not of all learnyng in
l.g. generall,

generall, whiche you knowe not. It is not by and by all lernyng, that the Maister of the Sentence, and after hym all the sentenciaries, and whole rable of Papistes also doe holde. There is some lernyng of the olde wryters, and there is some lernyng of the newe wryters. And the Protestantes I trust, bee not boide of all lernyng. It were sufficiente for you, to challenge truthe, though you did not boaste of all learning. But seyng all lernyng is on your side, as you saie your self, will you giue a pooze manne of small lernyng, leaue, to aske you one question, concerning that diuision, whiche all lernyng dooeth agree of? Is this your diuision, of the woorde of iustification? Or of the thing it self, whiche is Iustification. If it be only of the woorde iustification (sayng the correction of all lernyng) I finde in scripture thzee other diuerse kindes of iustification, of whiche neuer a one, can be comprehended in any of your thzee kindes of iustification. The firste is, in the. *Lj. Psalme. Vt iustificeris in sermonibus tuis, & vincas cum iudicaris.* What thou maiest bee iustified in thy saynges, and gette the byper

per hande, when thou art iudged. The se-
 conde, is in the eleuenth chapiter of saint
 Matthe w. *Iustificata est sapientia a filijs suis.*
 Wisedome is iustified of her owne childre.
 The thirde is. j. Timo. iij. *Deus manifesta-*
us est in carne, iustificatus est in spiritu. &c.
 God was shewed in the fleshe, iustified in
 the spirite. &c. Loe heare, are thre seuerall
 iustifications moze, then your learned di-
 uision dooeth containe. But if you vnder-
 stande your diuision, not of the diuerses
 acceptions of the worde, but of the thyng
 it self, I would demaunde by what kinde
 of iustification, the Publicane was iusti-
 fied, of whom our sauour Christe dooeth
 testifie, that he departed iustified, rather
 then the Pharisee. Luke. xviij. The firste
 kinde you saie, is by Baptisme, but he was
 not baptised, the seconde you make by pe-
 naunce, but he receiued no penaunce: and
 by the thirde kinde, he could not bee iusti-
 fied, for he came thether a Publicane, and
 a synner, Therefore all learning hath left
 out one kinde of Iustification, whiche
 Christe hymself doeth teache. And that is
 the onely true iustification, whereof wee
 meane, when our synnes beynge pardoned
 l. iij. by

by the free mercie of God in Christe, we
 are accounted righteous before hym,
 whiche is confirmed to vs, when wee be-
 lieue his promises therof. And this is that
 iustification, whereof saint Paule dispu-
 teth at large, in the Epistle to the Roma-
 nes. By whiche it maie appeare, what a
 clearkly diuision you haue made, that ex-
 cludeth the onely true iustification, which
 is the thing we cõtende of, and is so moste
 properly called. But now to consider right-
 ly, the partes of your diuision. You saie,
 the firste kinde of iustification, is when of
 an vngodlie manne, is made a godly man.
 Whiche if it were rightly vnderstoode, is
 the same iustification, that we speake of,
 when we saie onely faith dooeth iustifie.
 But when you restraine it to Baptisme
 of infants, you are farre wide from our
 vnderstandyng, and from the truthe. For
 what is Baptisme to vs, more then Cir-
 cumcisiõ was to Abzaham: but Abzaham
 was not iustified by Circumcision, as S.
 Paule proueth at large, therefore neither
 are we iustified by Baptisme. But Abza-
 ham was iustified by faith, and receiued
 Circumcision, as a seale of his iustificati-
 on,

on. So we beyng iustified by faith, receiue
 Baptisme, as a seale of our righteousness,
 whiche is by faith. Thus we doe not de-
 nie the Sacramente of Baptisme, as you
 moste shamefully doe slander vs, but we
 shewe the right vse, and profite thereof,
 out of the scriptures. For when wee haue
 receiued by faith, the promises of Gods
 fauour, and mercie, in whiche our salua-
 tion dependeth, we doe not refuse the sea-
 les, whiche are the Sacramentes, whiche
 GOD hath added for confirmation of our
 faith. But whereas you restraine this
 iustification to infants, you shewe your
 ignorance in the Scriptures, for he that
ex impio fit iustus, that is, of a wicked man
 is made righteous, muste beleue in hym
 that iustifieth the vngodlie manne, as it
 is in sainte Paule. Roma. iij. and so his
 faith is imputed, or accounted to hym
 for righteousness, and in suche sorte, that
 it is without respecte of woorkes, whiche
 is nothyng els, but that wee affirme, an
 vngodlie manne is iustified by faith one-
 ly, for what woorkes canne he haue, that
 should cōcurre with faith, to iustifie him,
 whiche is an vngodly manne, before he be
 i. iij. iustified,

iustified, and therefore Augustine saith
 verie well of good woorkes. *Sequuntur ius-*
tificatum, non pracedunt iustificandum. Thei
 followe hym that is iustified, thei goe not
 befoze hym that is to bee iustified. Seyng
 therefore, that faith is necessarie in this
 iustification, and infants (to speake pro-
 perly) haue no faith, this iustification can
 not bee restrained to Baptisme of infan-
 tes, which if thei dye befoze thei heare the
 woorde of God preached, that thei maie be-
 leue, are saued by election, if thei bee the
 childezen of God, and not by faith. For as
 the doctrine of faith, pertaineth to theim
 onely, that liue to heare the Gospell prea-
 ched, to whiche thei maie giue credite, and
 byng for the fruides of good woorkes ac-
 cordyngly, to the praise of Goddes glorie:
 So the doctrine of Justification, by faith
 onely, pertaineth to theim, and not to in-
 fantes. And therefore your assertion, that
 infants are iustified by Baptisme, com-
 meth nearer to the error of the Anabap-
 tistes, for bothe you, and thei require faith
 necessarie, to bee in all them that shall bee
 Baptised, whereupon springeth two he-
 resies, the one of the Anabaptistes, deny-
 yng

yng the Baptisme of infātes, because thei
 haue no faithe: the other of the Papistes,
 fantasying that thei haue faithe, and ther-
 foze are iustified by Baptisme. Whereas
 the sayng of our sauour Chziste, whiche
 is misundersode of you bothe (he that be-
 leueth, and is baptised, shalbe saued) must
 with all equitie, be expounded, accor-
 dyng to the matter whereof he speaketh, accor-
 dyng to the wordes goyng befoze. Which
 are, Goe into all the woꝛlde, and preache
 the Gospell to euery creature. Mat. xxvij.
 Mark. xvj. So that where preaching hath
 gone befoze, their faithe is necessarie to
 saluatiō, and necessarie to be required, be-
 foze a manne bee Baptised. For we must
 remember, that our sauour Chzist, doeth
 not in that place, institute Baptisme, but
 shewe how it must bee added, as a seale of
 the Gospell, for confirmation of the bele-
 uers, and for a testimonie of their professi-
 on. But seyng that God hath also a secret
 operation in Baptisme, whereby the chil-
 dzen of GOD are regenerate, by his holy
 spirite, and that the fauour of God, exten-
 deth by his promise, not only to our selves,
 but also to the seede of vs that are faith-

l. v.

full,

full, we minister the Sacrament of Baptisme, to our infantes also, because thei are comprehended within the compasse of Goddes couenaunte, and therefore ought to haue the seale, and cognisaunce of Goddes couenaunte sette vpon them. And yet not bindyng the grace of GOD so straightly, to the outwarde Clemente, but that, he maie saue the childezen of the faithfull, without Baptisme, whom he taketh out of this life, befoze thei can receiue this sacramente in the churche, accoꝝdyng to his holie institution.

And this iustification by faithe onely, we doe not make to be an inconstant qualitie of righteousness, that should be with in vs, whiche is abolished so often as wee fall into synne, but a perpetuall acceptation of God, wherby he imputeth not our synnes vnto vs, but accoumpteth vs righteous, for the righteousness of Chyste, accoꝝdyng as saint Paule defineth iustification by faithe, without woꝝkes, out of the xxxj. Psalme. Blessed are thei whose iniquities are forgiven, and whose synnes are couered. Blessed is the man to whom the Lorde dooeth not impute his synne.

Roma.

Roma. iij. For whom God dooeth iustifie by faith, he dooeth not iustifie them for a daie, or a yere, but for euer, as S. Paule testifieth, whom he hath iustified, he hath glozified. Roma. viij. Whereby it is easie to see, what a vaine iustification that is, whiche you make to be your second kinde by penance, whiche is losse, by euery fall into deadly synne, of whiche kinde of iustification, the scripture speaketh not one woorde, but it is a fantasie of youre owne braine, to sette vp a Butcherie of mennes consciences, and to make your selues Lordes, ouer their consciences, by binding the vpon necessitie of saluation, to your beggerly Penance. For although a manne that is regenerate, and iustified of God, is not onely subiecte to infinite falles, as the scripture testifieth (the righteous manne falleth seuen tymes a daie, and riseth againe) but also sometymes falleth into greate, and notable crimes, as Dauid into murther, and adulterie, yet can he neuer fall from the fauour of God, but that he is called to repentaunce, and his synnes are forgiven hym. For this foundation shall neuer faile, the Lorde knoweth who are his,

his, and whom soener he hath known be-
 fore all tyme, them he will call in tyme
 thought conuenient to his wisdom, and
 them whō he hath so called, he hath iusti-
 fied, and whom soener he hath iustified, he
 will glozifie eternally. Roma. viij. And in
 this iustification, whereby God receiveth
 vs into his fauour, and pardonyng our sin-
 nes, imputeth righteousness vnto vs, there
 is no degrees, for whē he doeth iustifie vs,
 he maketh vs his children, and so his chil-
 dren, that wee are his heires, and heires
 by adoption, annexed with Christe his
 onely begotten sonne by nature. Roma.
 viij. Wherefore althoughe faithe, and
 good woorkes, the one beyng the instru-
 ment to receiue, the other beyng the frui-
 tes to shewe our iustificatiō, maie, & ought
 to increase dailey in vs, that are iustified.
 Yet our iustification before God, is not
 thereby increased, who imputeth righte-
 ousnesse vnto vs, for Christes sake alone
 and not for our owne worthines. Where-
 by it is euidente, how vnlike youre thi-
 kinde of iustification, is to the iustification
 of God, who iustificieth not the righteous
 but the vngodlie manne, that beleeneth in
 hym.

hym. And as for the testimonie that you
alledge, out of the Apocalipse, although it
maie haue a true meanyng, that he which
is iuste, maie bee made more iuste, and he
that is holie, maie bee made more holie,
whiche is of the increase of vertues, and
not of iustification: yet the beste interpre-
tation, accoꝝdyng to the Greke phrase, is
rather of continuance, then increase, and
so it is beste translated, he that is righte-
ous, lette hym be righteous still, and he
that is holie, let hym be holie still. Where-
fore, you se vpon how weake a foundation,
yours thirde kinde of iustification dooeth
leane, namely vpon a coꝝrupte translati-
on. But admitte it bee so, as you dooe take
it, there is greate difference betwene a
iuste manne, and a manne iustified. For a
iuste manne, is he, that is indued with the
vertue of iustice, whiche maie increase, or
diminishe in hym: But a iustified manne
is he, whose synnes are forgiven hym, and
he accounted righteous, not for his owne
worthinesse, but for Chꝛistles sake, there-
fore, although the vertue of iustice, which
is a qualittie in hym, may increase, yet, be-
cause in Goddes sight, there is no respecte
of

of his woꝛthines, his iuſtification can not
 increaſe therby. Foꝛ what can he be moꝛe
 then the ſoonne of GOD, and inheriour
 with Chꝛiſt, of the kyngdome of heauen.
 If you ſaie, he maie haue greater reward,
 that hath greater vertues, I will not con-
 tende againſte you, ſo that this bee reme-
 mbered, that his vertues are rewarded, not
 as his merites, but as Gods giſtes, foꝛ his
 pꝛomiſe ſake. So that a iuſte, oꝛ righteous
 man, is he that exerciſeth hym ſelf, in the
 keepyng of Goddes commaundementes,
 ſo neare as God ſhall giue hym grace, and
 the infirmitie of mannes coꝛrupt nature,
 will admitte. But a iuſtified manne, is he
 that hauyng no iuſtice, oꝛ righteousneſſe
 in hym befoꝛe, is accepted of God foꝛ iuſt,
 his iniquities being pardoned, and his ſin-
 nes couered. And foꝛ them that be ſimple,
 an example will make the matter plaine.
 There are twoo menne ſtandyng befoꝛe
 a pꝛince, the one that hath not tranſgreſ-
 ſed the pꝛinces lawes, whiche maie be ca-
 led a iuſte manne: The other that hath
 greuouſly offended, and is pardoned of the
 pꝛince, whiche maie well bee termed a iu-
 ſtified manne, But this difference there

is to be noted, in this example, that befoze
God, none can bee iuste, or righteous, but
he that is firste iustified, neither can any
manne be so iuste, but that he offendeth in
many thynges, and hath neede of greate
mercie. Thus it is cleare, how impertinē-
tly the increase of faithe, and good woꝝ-
kes, with textes of Scripture belongyng
thereto are of you dꝛawne to iustification
befoze God. Wherefoze by our affirmati-
on, that onely faithe iustifieth, we neither
denie the exercise, and commoditie of chri-
stes Sacramentes, nor yet the studie, and
practise of all good woꝝkes, commaunded
of God, but rather established them: when
we teache, that the Sacramentes are sea-
les, and confirmation of this faithe, and
good woꝝkes, are the fruites of the same:
firste to the glozie of God: secondly foꝝ the
example as others: and thirdly, foꝝ assu-
raunce of our election to vs warde, and in-
crease of our rewarde befoze God. And as
foꝝ that, whiche you alledge out of saincte
Augustine, whiche of all other wꝛiters, is
moste cleare of our iudgemente, foꝝ elec-
tion, iustification, and saintification, ma-
keth nothyng in the woꝝlde againste vs.

Foꝝ

For wee dooe not teache (as I haue often
saied) that a bare faithe alone, whiche is
boide of good woozkes, is sufficiente for
our saluation, but that a true, liuely, and
fruitfull faithe, onely dooeth iustifie vs
before God, that GOD maie haue all the
glozy, of our saluation in Chyist: And that
sanctification, or good woozkes, of neces-
sitie must followe a iustified man, where-
by God maie bee glozified, his neighbour
profited, and himself rewarded, not of me-
rite due to his woozkes, but of mercie, ac-
cording to Goddes promise.

And that whiche saint James speaketh
of saith, that it dooeth not iustifie, alone,
he meaneth, as he himselte expoundeth, of
a deade faithe, whiche is boide of good
woozkes, of an hystoricall faith, that there
is one God. &c. whiche the diuell beleueth,
not of a liuely faithe, whiche wozketh by
charitie, nor of a iustificyng faithe, whiche
embraceth the mercie of God set forth by
his promises. So that this sayyng of saint
James, a man is not iustified by faithe on-
lie, is all one with this, a deade faith or
hystoricall saith doth not iustifie, whiche
we doe alwaies affirme. And whereas he
speaketh

speaketh of iustification by woordes, hee
meaneth of argumentes pꝛoues, and cer-
teine signes to the woꝛlde, of iustification
befoꝛe God, as it is manifest by his exam-
ples. Foꝛ Abꝛaham was iustified befoꝛe
God by faith, without respect of his woꝛ-
kes, as saint Paule doth testifie, when he
beleued the promise, and that the scrip-
ture saied his faith was imputed to hym
foꝛ righteousness, whiche was long befoꝛe
he offered his soone Isaac: but this his
obedience, was a triall and manifest testi-
monie, of his iustification by faith, to all
the woꝛlde, whereuppon as saincte James
concludeth, it was evident to al men, how
this scripture was fulfilled: Abꝛaham be-
leued God, and it was imputed to hym foꝛ
righteousnes. Likewise the harlot *Rahab*,
as witnesseth the Apostle to the Hebrꝛues
the. 11. was iustified by faith, when she be-
leued the woꝛde of God, concerning the
destruction of her Countrie, and all them
that did not ioigne theimselfes to the peo-
ple of god: but she shewed the fruct of this
faith, when she entertained and dismissed
the spies, that came to her house. So that
by this distinction, of faith and iustifica-
tion,

tion, saint James agreeth with S. Paule, whiche without it, can neuer by reconciled. For that confusion of faith and woꝛkes, which the papistes make to concur in iustification, can neuer make them agree, for saint Paule doth flatly exclude woꝛkes from that office. Wee determine saith he; that a man is iustified by faith without the woꝛkes of the lawe. Rom. 3. But this is the iudgement of both the Apostles, that a lively faith alone doth iustifie. The one affirmeth, that nothing is required to iustifie but faith, the other affirmeth, that faith whiche onely is required as sufficient to iustification, is not deade, solitary or vnfruitfull, but lively, fruitfull, & accompanied with manie vertues, & good woꝛkes. For he that acknowledgeth his sinnes to be forgiven of God for Chyistes sake, and that he is receiued of God as his childe (whiche is to be iustified) must needs loue God, and all them that loue God, muste needs haue a desire to obeye God, honour God, to be thankefull to God, and to pꝛofesse all them, that God hath commaunded hym to loue. And this is the woꝛste effecte of onely faith iustificing.

justifying . But because you make it so
fraunge a matter, as though it had neuer
been heard of in the worlde befoze nowe,
that faith alone or onely faith doth iusti-
fic , I will rehearse you the sentences of a
fewe doctours, that I haue readde, whiche
in plaine wordes affirmed the same , ma-
ny hundred yeres befoze you and I were
borne . Not doubtyng but they, that haue
redde moze then I , are able to bring forth
a greate deale moze then I haue brought .

Origines , though otherwise a verie vn-
pure writer, yet for iustification by faith
onely, speaketh very plainly, although not
in all pointes truely , vpon the Epistle to
the Rom. lib. 3. Cap. 3. *Dicit sufficere solius fi-
dei iustificationem , ita ut credens quis tantum-
modo , iustificetur etiamsi operis nihil ab eo fue-
rit expletū . Imminet igitur nobis qui integram
esse scripturam Apostoli conamur asserere , &
ordine suo cuncta constare , ut requiramus, quis
sine operibus, sola fide iustificatus sit . Quantum
igitur ad exemplum pertinet . &c. S. Paule*
saith that the iustification of faith alone,
doth suffice, so that he whiche beleueth on-
lie , maie bee iustified , although he haue
doen no good worke . Wherefoze it standeth
m. y. doth

deeth vs vppon, that take in hande to de-
 fende the wrytyng of the Apostle, to bee
 perfecte and all thynges therein to stande
 with good order, to enquire who was iu-
 stified by faith onely without woorkes.
 Wherefoze for examplers sake, I thinke
 that theise is sufficiente, whiche beeyng
 crucified with Chryste, cried to hym from
 the Crosse. Lord Iesu remember me whe
 thou comest into thy kyngdome. Neither
 is there any other good woorkes of his de-
 scribed in the Gospell, but for this saith
 onely, Iesus saide to hym, verily I saie to
 thee, this daie thou shalt bee with me in
 Paradise. Thus far *Origene*. Neuertheles
 wee muste remember, as I haue saide be-
 foze, that although this thief was iustified
 by faith onely, yet this faith was fructu-
 full of suche good woorkes, as the tyme suf-
 fered hym to expresse, as inuocation, re-
 pentance, reprehension of his fellowe. &c.
 The same *Origene* saith. *I dem enim ipse de-
 us, ex utroq; populo non circumcisionis, aut pra-
 putij privilegio, sed solius fidei contemplatione
 iustificat.* The same God out of bothe the
 people, not by priuilege of Circumcisiō, or
 vncircumcision, but by the contemplation
 of

of faith alone, dothe iustifie. And in the .4. booke and .4. Cap. *Initium iustificandi a deo fides est qua credit in iustificantem, & hac fides cum iustificata fuerit, tanquam radix umbre suscepto haret in anima solo. &c.* Faith is the beginnyng of iustifyng before god, which beleueth in hym that iustificieth, and this faith after it is iustified, as a roote that is watered with a shewre of raine, abydeth faste in the grounde of the soule, that when it beginneth to bee dressed and delued by the lawe of God, the boughes arise in it, whiche bring forth the fruite of good workes. And in diuers other places Origē, sheweth himself to be of the same minde. Sainet Cypriane *ad Quirinum. Cap. 4. In nullo gloriandum quando nostrum nihil sit.* We haue to boast of nothing, seyng nothing is our owne. Where bee then our merites? Againe. *Cap. 42. Fidem tantum prodesse, & tantum nos posse, quantum credimus.* He affirmeth that faith onely doth profite, and that so muche as we beleue, so muche we maie obtaine. Wherein he agreeth with our sauiour Chyiste sayng, all thinges are possible to hym that beleueth. Also in his booke *de duplici Martyrio*, he writeth thus.

m.ij.

Non

An aunswere to a

*Non credit in deum, qui non in eo solo collocat
totius felicitatis suae fiduciam.* We doo the not
beleue in God whiche dooeth not place in
him alone the assurance of all his felicitie.
In whom then doe Papistes beleue, that
truste in their owne merites and in crea-
tures? Sainct Hilarie agreeth in the same
sentence *de Trinitate. lib. 2. Et cum sola fide
expleri quae praecepta sunt oporteret. &c.* Seeing
that these thinges whiche are commaun-
ded, must be accomplished by faith onely,
that is to worshippinge the father, and with
hym to honour the sonne, and to abounde
in the holy ghoste, wee are inforced to ex-
tende the basenes of our speache, to those
thinges that are vnspeakable. Also wy-
tyng vppon Mathewe Canone. 21. he hath
these wordes *Nam inuiti licet confitētur qui
obsecutus sit voluntati iunior scilicet, filius ob-
diens professione licet non efficiens in tempore.
Quia fides sola iustificat, atq; ideo publicani &
meretrices in regno caelorum erunt priores, qui
Ioanni crediderūt.* For thei confesse though
it be againste their will, who hath obeyed
the fathers wil: namely the yonger, sonne
obedient in profession, although not per-
forming in time. Because faith alone doth
iustifie,

iustifie, and therefore the Publicanes and
 harlattes shalbe soner in the kingdome of
 heauen, because they beleued Ihon. xc.
 And in the .8. Canon hee hath this plaine
 conclusion. *Fides sola iustificat*, faith alone
 both iustifie. Therefore wee are not alone
 that teache so. *Gregorius Nazianzenus* in
 his Oration .22. *de modestia in disceptationi-*
bus. Prope te ait verbum est, thesaurum hunc in-
tellectus habet, & lingua, hic quidem credens, il-
la vero cōfitemens, quid his opibus succinctius, quid
dono hoc facilis? Confitere christum, & credas
eum à mortuis suscitatum esse, ac saluaberis: si-
quidem & credere solum iustitia est, salus autem
perfecta confiteri, loquendiq; libertatem addere
scientia. The worde saith he, is neare vnto
 thee, and this treasure thine vnder stand-
 dyng, and thy tongue hath, the one bele-
 uing, the other confessing, what can bee
 moze shorthe, then these riches? what moze
 easie then this gifte? Confesse Christ, and
 beleue that hee is raised from death, and
 thou shalte be saued. For to beleue onely
 is righteousness, and perfecte saluation to
 confesse and to adde frædom of speache to
 knowledge. The same *Gregorius carmine de*
rebus suis, speaking in the person of the pu-
 m. iij. blicane

blicane that prayed with the Pharisee. *Nō opera me saluabunt, tua autem gratia, tuaque misericordia, mihi stillet profano, quam solam, miseris rex prabuisti spem peccatoribus.* *W*kes shall not saue me, but lette thy grace and thy mercie droppe vppon mee profane man, which onely hope, *D*aying thou hast geuen to miserable sinners. From hym dissenteth not *Basilus Magnus de humilitate hom. 51. Hac enim est perfecta, ac integra gloriatio in deo, quando neque ob iusticiam suam quis se iactat, sed nouit quidem seipsum vera iusticia indigum esse, sola autem fide in Christum iustificatum esse.* This is a perfecte and full reioysyng in *GD*, when a manne doeth not boast hymselfe of his owne rightousnes, but knoweth hymselfe to be voide of true rightousnes, and to bee iustified by faith onely in *Christ*. The *Bapistes* nowadaies saith it is greate pryde and presumption whiche *Basile* acknowledgeth to be true humilitie.

*S*ainde *Ambrose* in many places, sheweth hymselfe to be of the same minde, as in his exhortation *Ad virgines*, speaking of the dowrie, that *Christ* requireth of vs, to ioigne with hym in marriage; *Sola est fides*

utriq; indiscreta sexui, census virorum dos virginum. It is faithe onely, whiche is indifferente to bothe sexes, the substance of men the dowrie of virgines. Also in the same woꝝke. *Nam unde mihi tantum meriti est cui indulgentia pro corona est?* For whēce should I haue so greate merite, when mercie is my croune. And againe, *Non ex operibus sed ex fide unusquisq; iustificatur à domino.* Not by woꝝkes, but by faith is euery one iustified of the loꝝde. And in his Epistle, 82, *Ad Vercellenses: Sola vos comitabitur fides. Erit sanè etiā iustitia comes si fides preuia sit.* One ly faithe shall beare you compaignie. And righteousnes also shalbe your companion, if faithe goeth befoze. Also in *Lucam lib. 2. Cap. 2. Nihil in hoc consensu verearis terribile, nihil immitte, nihil triste, sola unumquemq; fides signat.* Feare nothyng in this taryng, that should bee terrible, nothyng cruell, nothyng sadde, oꝝ heauie: onely faithe doeth marke euery manne: But these places, you will saie, are somewhat darcke: You shall haue therfoze, them that are plaine enough. Upon the Epistle to the Romanes. Chapit. iij. vpon these woꝝdes. *Iustificati gratis per gratiam ipsius, that is, Weyng*
m. v. iustified

iustified freely by his fauoure, he writeth
thus: *Iustificati sunt gratis, quia nihil operan-
tes, neq; vicem reddentes, sola fide iustificati sunt
dono dei.* Thei are iustified freely, because
without any woorkyng, or requitynge,
thei are iustified by faith alone, by the
gifte of God. And vpon the iij. Chapiter
*Quomodo ergo Iudai per opera legis iustifica-
ri, se putant, iustificatione Abraha, cum vide-
ant Abraham non ex operibus legis sed sola fi-
de iustificatum? Non ergo opus est lex, quando
impius per solam fidem iustificatur apud deum
secundum propositum gratie dei. Sic decretum
dicit à deo ut cessante lege solā fidem gratia de-
posceret ad salutem.* That is. How dooe the
Iewes thinke, that thei maie bee iustified
through the woorkes of the lawe, by the
iustification of Abraham, when thei see
that Abraham, was not iustified by the
woorkes of the lawe, but by faith alone?
Therefore the lawe is not necessarie, see-
yng the vngodly manne, is iustified before
GOD, by faith onely, accordyng to the
purpose of the grace of God: for so he saith
it is decreed of God, that the lawe ceasynge
the grace of God requireth faith alone
to saluation.

And

And in the same Chapiter, *Beatos dicit, de quib⁹ hoc sanxit deus ut sine labore et aliqua obseruatione, sola fide iustificentur apud deum.* He saith thei are blessed, of whom GOD hath decreed this thyng, that without labour, and any obseruation, thei should bee iustified befoze God, by faith alone. And againe: *Manifeste beati sunt, quibus sine labore, vel opere aliquo, remittuntur iniquitates, & peccata reguntur. Nulla ab his requisita poenitentia opera, nisi tantum ut credent.* It is manifeste, that thei are happie, to whō their iniquities are forgiven, and their synnes hidde, without any laboure, or woork of theirs, and no woorkes of repentaunce, required of them, but onely that thei should beleue,

And in the. 10. chapiter. *Nullum opus dicit legis, sed solam fidem dandam in causa Christi.* He saith, that no woork of the lawe, but onely faith muste bee giuen in the cause of Christe. And in the eleuenth chapiter. *Et quoniam versutia aduersarij cumulari peccata cœperunt, ut per interdictum magis reus homo constitueretur: deus clementia bonitatis suæ semper, homini procurans, ut & quod sine lege erat peccatum, & in lege non possit deleri,*

leri, hoc decreuit, ut solam fidem poneret, per quam omnia peccata abolerentur, ut quia nulla spes per legem omnibus hominibus erat, dei misericordia saluarentur. And because thzough the subtiltie of the aduersarie, synnes beganne to bee increased, so that thzough the forbidding, a manne was made more giltye, God prouidyng alwaie for manne, by the mercie of his goodnes, so that, that whiche was synne without the lawe, and by the lawe could not bee putte a waie, he decreed this, to pzeare onely faithe, by whiche all synnes should be taken a waie, that because there was no hope to all men by the lawe, thei might bee saued by the mercie of God. And vpon the i. Cor. Cha. i. *Datum dicit gratia, a deo in Christo Iesu, quia gratia sic data est in Christo Iesu, quia hoc constitutum est a deo, ut qui credit in Christum saluus sit sine opere, sola fide gratis accipiens remissionem peccatorum.* He saiethe, that grace is giuen from God, in Iesus Chziste, because grace is so giuen in Chziste Iesus, for that it is so appointed of God, that he whiche beleueth in Chziste, shall bee saued without woꝝkes, receiuyng foꝝgiuenesse of his synnes freely, by faithe alone.

And

And vpon the y. Co2. Chap. iij. speaking
of the lawe of the Gospell. *Hac lex dat li-
bertatem solam fidem poscens.* This lawe gi-
ueth libertie, requirynge faith alone.

And in the Preface befoze the Epistle
to the Galathians. *Si ergo hac dicta intellige-
rent, à lege recederent, scientes à predicatione
Ioannis Baptista, legem iam cessare, ut sola fi-
des sufficiat ad salutem abbreviata ex lege.* If
therefoze thei did vnderstande these say-
ynges, thei would depart from the lawe,
knowyng that since the preaching of Iho
the Baptiste, the lawe is now ceased, and
faith alone sufficeth, whiche is an abbreui-
gemente of the lawe. Also vpon the third
Chapiter of the Epistle to the Galathians
*Sed aliud aduersum improvida presumptione
defendunt, putantes iustificationem sine operi-
bus legis prouenire non posse, cum sciant Abra-
ham qui forma eius rei est, sine operibus legis
per solam fidem iustificatum.* But thei main-
taine an other contrary thyng, by vnskill-
full presumption, thinkyng that iustifica-
tion, can not bee obtained without the
wozkes of the lawe, whereas thei knowe
that Abraham, whiche is the example of
that matter, was iustified by faith onely
without

without the woorkes of the lawe.

And againe. *Manifestatis enim peccatis suis conclusi sunt ut se excusare non possent, sed quareret misericordiam ut veniens qui promissus erat Abraham, solam fidem ab eis posceret, quam habuit Abraham.* For when their synnes were made open, thei were concluded, so that thei could not excuse theim selues, but were faine to seeke mercie, that when he came, whiche was promised to Abraham, he might require onely faith of theim, whiche Abraham had. And vpon the v. Chapter. *Atq; per hoc neq; praputium valet quiquam neque Circumcisio. Sed sola fides opus est in charitate ad iustificationem.* And by this, neither Circumcision. no: vncircumcision is wo:the any thing, but onely faith in loue, is necessarie to iustification.

Chrysostome also, although he dooe often saie, that faith alone is not sufficient to saluation, he meaneth it of a deade, and an historickall faith, whiche is not fruitefull of good woorkes, as saint James doth: But that he acknowledgeth a true, and liuely faith, to iustifie alone, maie sufficiently appeare by these testimonies. First vpon Math. Chapter. i. Rom. i. *Non enim laboribus*

*laboribus nostris, neq; sudoribus, non doloribus
 & arumnis, sed per dei in nos tantūmodo chari-
 tatem, tā grādia hac promissa suscepimus.* Not
 by our labours, noꝛ our trauailes, not by
 our sorowes, and griefes but onely by the
 loue of God toward vs, we haue receiued
 these greate promises. And in the twelue
 Homelie. *I am non visibili specie qua utiq; non
 egemus, cum nobis pro cunctis sola fides sufficiat.*
 We haue not nede now of out ward helpe
 when onely faith sufficeth vs soꝛ al thinges.
 And vpon the Actes Home. *ccc. Vide
 quomodo ubiq; omnia tribuunt deo. Hos & nos
 imitemur. Nihil nostrum esse putemus, quando-
 quidem & ipsa fides non est nostrum opus.* See
 how thei ascribe all thynges, euery where
 to god. Lette vs then followe theim, lette
 vs thinke nothyng is our owne, seying that
 faith it self is not our worke. And againe
 Home. *ccv. A sola fide (inquit) illa affec-
 ti sunt, & non operibus, vel circumcisione.* Thei
 obtained (saith he) those thinges by faith
 alone, not by woꝛkes, oꝛ Circumcision. A-
 gaine *De prodit. Iud.* Speakyng of the pe-
 nitente Thiefe, whether he had any good
 woꝛkes, oꝛ were Baptised. *Neq; enim de
 hoc contenderim ego, sed illud unum asseuerauerim,*

without the woorkes of the lawe.

And againe . *Manifestatis enim peccatis suis conclusi sunt ut se excusare non possent , sed quarerēt misericordiam ut veniens qui promissus erat Abrahā , solam fidem ab eis posceret , quam habuit Abraham . For when their synnes were made open , thei were concluded , so that thei could not excuse theim selues , but were faine to seeke mercie , that when he came , whiche was promised to Abraham , he might require onely faith of theim , whiche Abraham had . And vpon the v. Chapter . Atq; per hoc neq; preputium valet quiquam neque Circumcisio . Sed sola fides opus est in charitate ad iustificationem . And by this , neither Circumcision . no; vncircumcision is woꝛthe any thing , but onely faith in loue , is necessarie to iustification .*

Chrysostome also , although he dooe often saie , that faith alone is not sufficient to saluation , he meaneth it of a deade , and an histozicall faith , whiche is not fruitefull of good woꝛkes , as saint James doth . But that he acknowledgeth a true , and liuely faith , to iustifie alone , maie sufficiently appeare by these testimonies . First vpon Math. Chapter . i . Rom . i . *Non enim laboribus*

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 & arumnis, sed per dei in nos tantūmodo chari-
 tatem, tā grādia hac promissa suscepimus.* Not
 by our labours, noꝛ our trauailes, not by
 our soꝛowes, and griefes, but onely by the
 lone of God toward vs, we haue receiued
 these greate promises. And in the twelue
 Homelic. *I am non visibili specie qua utiq; non
 egemus, cum nobis pro cunctis sola fides sufficiat.*
 We haue not nede now of out ward helpe
 when onely faithe sufficeth vs foꝛ al thin-
 ges. And vpon the Actes Home. xxx. *Vide
 quomodo ubiq; omnia tribuunt deo. Hos & nos
 imitemur. Nihil nostrum esse putemus, quando-
 quidem & ipsa fides non est nostrum opus.* See
 how thei ascribe all thynges, euery where
 to god. Lette vs then followe theim, lette
 vs thinke nothyng is our owne, seying that
 faithe it self is not our woꝛke. And againe
 Home. xxxij. *A sola fide (inquit) illa affec-
 ti sunt, & non operibus, vel circumcisione.* Thei
 obtained (saith he) those thinges by faith
 alone, not by woꝛkes, oꝛ Circumcision. A-
 gaine *De prodit. Iud.* Speakyng of the pe-
 nitente Thiefe, whether he had any good
 woꝛkes, oꝛ were Baptised. *Neq; enim de
 hoc contenderim ego, sed illud unum asseuerave-*
rim,

rim, quod sola fides per se saluū fecerit. Of that
 matter I will not contende, but this one
 thyng I will affirme, that onely faithe by
 it self, made hym to bee saued Also vppon
 the *Episto. ad Roma. Home. ij.* Speakyng of
 righteousnesse. *Non enim sudoribus, & labori-*
bus, illam comparabis, sed ex diuino gratia dono
quod ex supernis est gratis vt accipias oportet.
Vnum hoc solum adferens de tuo, vt credas.
 Thou shalt not obtaine it by labours, and
 trauailes, but thou must receiue it freely,
 by the gifte of Gods grace, whiche is from
 aboue, byngyng this one thyng onely of
 thyne, that thou beleue. Againe, *Hom. viij.*
Hic virtutem dei ostendit, quod non solum sal-
uauit, sed & iustificauit, & in gloriationem in-
duxit, nullis ad hoc vsus operibus, sed fidem tan-
tum exigens. Heare he sheweth the power
 of God, that he hath not onely saued vs,
 but also iustified, and brought vs into a re-
 loysyng, vsyng here to, none of our wooy-
 kes, but requiryng faithe onely. And a-
 gaine. *Quam primum homo credidit confestim*
iustificatus est. So sone as a manne hath be-
 leued, immediately he is iustified. And
Hom. viij. Ne enim quis dicat quid vetat quo-
minus, & fidem habeam, & legem interim ser-
uam,

uem, ostendit fieri non posse. Fidei siquidem virtutem de honestat, quisquis legem ut velut saluantem seruat. And least any manne should saie, what letteth, but that I maie haue faith, and kepe the lawe also? He sheweth it can not be, for he dishonoureth the vertue of faith, who so keepeth the lawe, as able to saue hym.

And in the 9. Hom. *Nos solam fidem attulimus*, we haue brought faith alone. And in the same Homelie *Apostolus cum discit spes non confundit, non recte factis nostris, sed dilectioni dei rem omnem acceptam fert.* When the Apostle saith, hope doth not confound, he ascribeth the whole matter, not to our good deedes, but to the lawe of God. And in the. 14. Hom. *Vnum enim hoc tantummodo donum dei obtulimus, quod futura nobis promissenti credimus, atque hac sola via saluati sumus.* This onely gifte we haue offered to God, that when hee promiseth vs thinges to come we beleue hym, and by this onelie waie we are saued. Also vpon the Epistle ad Galath. Cap. 2. *Scientes quod non iustificabitur homo ex operibus legis, sed tantum per fidem Iesu Christi*, knowing that a man shall not be iustified by the woꝝkes of the lawe, but
n. j. onely

onely by saiethe of Iesus Christe. And by
 pon Cap. 3. *Tum enim valet fides, cum nihil ac-*
cesserit ex lege. Then saiethe is of force, whē
 nothing of the lawe is added to it. Also
 speakyng of Abraham. *Quod si is ante gra-*
tiam ex fide iustificatus est, idq; cum & operibus
bonis floreret, multo magis nos. Quid igitur illi
 detrimenti attulit, quod nō esset sub lege? nihil,
 sed sufficiebat ei fides ad iusticiā. If he before
 the time of grace. were iustified by faithe,
 and that whē he florished in good woꝝkes,
 muche moze we. What hurte was it then
 to hym, that he was not vnder the lawe,
 none at all. But his faithe was sufficiente
 to hym foꝝ righteousnes. Again. *Rursum illi*
dicebant qui sola fide nititur execrabilis est, his
contra demonstrat, qui sola fide nititur, eum be-
nedictum esse. They saide, hee that trusteth
 vnto faith alone is accursed, but he saiethe
 contrariwise, he that trusteth vnto faith
 alone, is blessed. *Quū enim lex esset infirmior*
quam ut posset hominem ad iusticiam perducere,
reperitum est non leue remedium, nempe fides,
qua quod legi erat impossibile, per se redderet po-
ssibile. Foꝝ whē the law was of lesse foꝝce,
 then that it was able to bzing a manne to
 righteousnes; a remedie of no small foꝝce
 was

was founde out, namely saiethe, whiche by
 her selfe, should make that possible, which
 was impossible to the lawe. Also vpon the
*Epi. ad Ephes. Rom. 5. Ex sola quippe fide nos
 saluauit.* For he saued vs by faithe alone.
 And vpon the *Ep. ad Coloss. Rom. 5. Appa-
 ret quidem & in reliquis magna mysterij huius
 gloria, verū multo magis in istis. Hoēs enim la-
 pidibus stupidiore ad angelorū subito dignita-
 tem simpliciter nudis verbis, solaq; fide sine om-
 ni operum adminiculo euehere reuera gloria est,
 ac misterij huius diuitia.* The greate glozie of
 this misterie truely appeareth in the rest,
 but muche more in these. For to aduance
 men that are more doltishe then stones,
 sodenly to the dignitie of Angelles, simplie
 with bare woordes, and faith alone, with
 out all helpe of woorkes, is glozie in deede,
 and the riches of this misterie. And in the
*6. Rom. Per fidem operationis dei qui exitauit
 eum ex mortuis, Benedixit, totum enim fidei est.
 Credidistis deum exitare posse, atque ita exita-
 ti estis.* By faith of the operation of God,
 which raised him from the deade. He hath
 saied well. For it is all of faithe. You haue
 beleued that God can raise you, and so you
 are raised. Againe, *In decretis (inquit) quibus
 n. ij. decretis*

decretis fide: satis est credere, non operibus opera, sed fidei adiunxit opera. In the decrees (he saith) whiche decrees? In faith, for it is sufficient to beleue, he ioygneth not woꝝkes to woꝝkes, but woꝝkes to faith. Also vpon, 2. Thess. Hom. 4. *Quo modo in salutē? ut sanctificaret nos per spiritum. Ab istis namque salutis nostra summa dependet, nusquam ab operibus, nusquam à recte factis, sed per fidem veritatis* Howe vnto saluation: that he might sanctifie vs by his spirit. For herof dependeth the sūme of our saluation, not at al of woꝝkes, not at all of good deedes, but by faith, or belefe of the truth. Also vpon the 1. Tim. Hom. 3. *Id solum inquit attulimus nos quia credidimus christū nos posse saluare.* This onely saith he haue wee brought, namely, that we haue beleued, that christ is able to saue vs. And in the. 4. Hom. *Quid igitur est: ita cui difficilis habebatur fides, quod inimici, quod peccatores, quod hi qui in lege non iustificantur, neque per opera, hi continuo ex fide sola primas partes meritorum consecuti sunt. &c.* What is it then? so that to whom saith he seemed a harde matter, because that enemies, because that sinners, because that they whiche colde not bee iustified by the lawe,

saue, noz yet by woꝝkes, these immediat-
ly by faithe, alone obtained the chief woꝝ-
thines. And in the same place, *Incredibile e-*
nim videbatur, siquidem homo qui omnem prio-
rem vitam frustra, atque inaniter consumpsisset,
duxissetq; per mala opera, post modum ex fide
sola saluandus diceretur. For it seemed an in-
credible thing, that a manne, whiche had
spent all his foꝝmer life vaineely and to no
purpose, but passed it awaie in euill woꝝ-
kes, shoulde afterwarde be saide to be sa-
ued by faith alone. Also the Epistle to Ti-
tus. Rom. 3. *Si enim credis fidei, cur alia infer-*
quasi fides iustificare non sufficiat sola. If thou
truste vnto faithe., why bꝝyngeste thou
in other thinges: as though saieith alone
were not sufficient to iustifie. Likewise
vpon the Epistle to the Hebꝛues Cap. 4.
Rom. 7. *Accedamus cū fiducia petentes. Tan-*
tum fidem adferamus, & omnia tribuat. Lette
vs approche neare with confidence ma-
kyng our petition, let vs bꝝyng foꝝth faith
onely, and he geueth all thinges. These
testimonies dooth aboundauntly declare,
what Chrysostome thought of iustificatiō
by faith alone. Let vs now see what saint
Jerome wil saie to the same matter. First
n.ij, therfoze

therfoze againſt the Pelagians. lib. 1. He
 writeth thus . *Ergo iuſti ſumus quando no-*
peccatores fatemur, & iuſtitia noſtra nō ex pro-
prio merito , ſed ex dei conſiſtit miſericordia.
 Then are we righteous, when we confeſſe
 our ſelues to bee ſinners , & our vnrighte-
 ouſnes conſiſteth not of our owne merite,
 but of the mercie of god. And in the. 2. booke
 of the ſame worke. *Maniſeſtè oſtendit non*
in hominis merito, ſed in dei gratia eſſe iuſticiā,
qui ſine legis operibus credentium ſuſcipit fidem.
 He ſheweth maniſeſtly, that rightouſnes
 is not in the merite of a manne, but in the
 grace of God, whiche receiueth the ſaith
 of beleuers without the woorkes of the
 lawe. Alſo in his Commentarie vppon
 Marke Chap. 14. *Gratia non meritis ſaluamur*
ſumus à deo : we are ſaued of God by grace,
 and not by merites. And oftentimes elſe
 where he ſpeaketh to the ſame effecte, but
 eſpecially in the Commentarie vpon the
 Epistle to the Romaines, whiche beareth
 his name. Cap. 4. *Conuertentem impium per*
ſolam fidem iuſtificat deus , non opera bona qua
non habuit. God iuſtifieth the vngodly man
 when he conuerteth by ſaith alone, not by
 good woorkes whiche he had not. And Cap.
 Cap. 10.

10. *Ignorantes quod deus ex sola fide iustificat, & iustos se ex legis operibus, quā nō custodiebant putantes. &c.* Not knowyng that God doth iustifie by faith alone, and thinking them selues iuste by the woorkes of the lawe whiche they did not kepe: Again. *Talis est ille qui Christum credidit die qua credidit, qualis ille qui uniuersam legem impleuit.* He that beleueth in christ, is such a one y first daie in which he beleueth, as he is, y hath fulfilled all the lawe. And againe *Moyse distinxit in leuitico inter utramq, iusticiam, fidei scilicet atque factorum, quod altera operibus, altera sola fidei credulitate accedente fiat.* Moyses in Leuiticus made distinction of both kindes of righteousness, namely of faith & of deedes, that the one is brought to passe by woorkes, the other by onely beliefe of faith commyng vnto it: yet againe in the same Chapter. *Ergo si fides sufficit ad iusticiam, & confessio ad salutem, inter Iudeum & Gentiles credētes, nulla est discretio.* Wherefore if faith suffice to righteousness, and confession to saluation, there is no difference betwene the Jewe and the Gentile that are beleuers. And vpon the Epistle ad Gal. Cap. 1. *Gratia vobis qua sola estis fide saluari.* Grace to you

An aunswere to a

by whiche alone thzough faithe you are
saued And Cap. 2 *Non ex operibus legis, sed
sola fide sicut Gentes, vitam in Christo inuenisse
se nosti: He maketh Paule speakynge to
Peter saynge: Thou knowest that thou
thy selfe, haste founde life in Chziste, not
by the woozkes of the lawe, but by faithe
alone as the Gentiles haue. Again. *Si enim
gentes fides sola non saluat, nec nos, quia ex
operibus legis nemo iustificatur. If faithe alone
doth not saue the Gentiles, no moze doth
it saue vs, for no manne is iustified by the
wozkes of the lawe. And vpon these woꝝ
des of Paule. *In fide uino filij dei. In sola fide
quia nihil debeo legi antiqua. Abiecta enim est
gratia, si mihi sola non sufficit. I liue saieth
Paule by the faithe of the sonne of God,
that is saieth Jerome by faithe alone, for
I owe nothing to the olde lawe. For grace
is cast awaie, if it alone bee not sufficient
for me. And Cap. 3. *Spiritum sanctū sola fide
accepistis, qui non nisi a iustis accipitur: iustos
autem sine legis operibus vos esse constat. You
haue receiued y^e holy ghoſte by faith alone,
whiche is not receiued but of righteous
persons. And it is plain that you are righ-
teous with out the woozkes of the lawe.*
Moreouer***

Moreouer. *Abraham credidit deo, & reputatum. &c.* Ita & vobis ad iustitiam sola sufficit fides. Abraham beleued GOD, and it was accounted to hym for righteousness. So faith alone is sufficiente for you also to righteousness. Furthermoze in the same Chapter. *Queritur sane hoc loco si fides sola sufficiat Christiano, & utrū non sit maledictus, qui Evangelica precepta contemnet. Sed fides ad hoc proficit, ut in primitiis credulitatis accedentes ad deum iustificet, si deinceps in iustificatione permaneant. Caterum sine operibus fidei, non legis, mortua est fides.* It is in deede demanded in this place, if faith alone bee sufficiente for a Christian man, and whether he is not accursed, that shall despise the preceptes of the Gospel. But faith profiteth thus farre, that in the beginning of beleuyng, it iustifieth those that come vnto god, if afterward they continue in iustification. But without the woꝝkes of faith not of the lawe, faith is deade. Also speaking of the lawe. *Quia nemo illam seruat ideo dictum est quod sola fide iustificandi essent credentes.* Because no manne keepeth the lawe, therefore it is saied, that the beleuers must bee iustified by faith alone. Al

to *ut sola fide Gentes benedicerentur, in Christo sicut promissum est Abraha*, that the Gentiles might bee blessed, by faith alone in Christe, as it was promised to Abraham. Also: *Lex autem non est ex fide nam iustificat sola fides*. The lawe is not of faith, for faith alone dooeth iustitie. Again, *necesse est sola fide saluari credentes*. It is necessarie, that the beleuers should be saued by faith alone. Again *Equaliter & Iudei, & Gentes per solam fidem filij dei estis, qua credidistis Christo*. Bothe Jewes, and Gentiles, you are a like the sones of God, by faith alone, by which you haue geue credite to Christ. Also vpon the v. Chapter. *In sola fide crucis dico esse salutem*, I saie, that saluation consisteth in faith alone of the crosse: That is, of the death of Christ. And vpon the vi. Chapter. *In sola fide spes collocatur animarum*. In faith alone resteth the hope of soules. Also vpon the Episto. ad Ephesij. *Gratia saluati estis, non meritis prioris vite sed sola fide*. You are saued by grace, not by merites of your former life, but by faith alone.

Also vpon these wordes, *Legem mandatorum in decretis abrogans*) per *solam fidem*,
insti-

inſtigans, moralia ſola decernēs. Abrogatynge
 the lawe of preceptes, that was in decrees
 iuſtifying by faith onely, and decreeynge
 the moꝛall preceptes, onely to bee obſer-
 ued. And vpon theſe wooꝝdes, *Per crucem*
interficiens inimicitias) per ſolam fidem crucis,
qua nullum deterret, non enim gravis aut diffi-
cilis eſt, quam habere etiam latro potuit crucifi-
xus. By his Croſſe ſlaynge the harted) by
 only faith of his croſſe which maketh no
 man afraied, foꝛ it is not heauie, oꝛ harde,
 whiche euen the Thiefe that was cruci-
 fied might haue. Finally, vpon the Epiſt.
ad Philip. iij. Where ſaincte Paule ſaieth,
 that he hath not the righteouſnes, whiche
 is of the lawe, but that whiche is by the
 faith of Chriſt Jeſus he noteth: *Sed illam*
qua a deo pro pace, & ſola fide collata. But I
 haue that righteouſneſſe, whiche is geuen
 properly of God, and by faith alone. *Ruf-*
finus alſo, whiche otherwiſe was a greate
 aduerſarie of ſainct Hieromes, yet in this
 pointe, he is his verie frende, and of the
 ſame iudgemente, as he was the iudger of
 al learned men at that time, excepte *Pela-*
gius the arche heretike, and his fellowes.
Ruffinus theſeſoze, in his expoſition of the
 Crede,

Crede, vpon the Article of remission of finnes, wꝛiteth thus. *Verum de remissione peccatorum sufficere debet sola credulitas. Quis enim causas, aut rationem requirat, ubi indulgentia principalis est causa.* But for remission of synnes onely, beliefe ought to suffice, for who should require causes, or a reason: where mercie is the principall cause? So that when iustification, is thꝛough remission of finnes, as saint Paule pꝛoueth out of the Psalme. xxxij. And remission of synnes is obtained by faith alone, who can deny that iustificatio is obtained by faith alone. Saint Augustine, although he doe not so often repeate the tearmes of faith alone, yet no wꝛiter moze often, noꝛ moze substantially setteth foꝛ the the righteousness by faith alone, and as he had specially moze occasion, beyng troubled with the Pelagians, and Celestianes, in his confessions *Libro. x. Capit. xxix. Tota spes mea, non nisi magna valde misericordia tua. Da quod iubes, & iube quod vis.* All my hope is nothing els, but thy excreadyng greate mercie (O God) Geue that thou commaundeste, and commaunde what thou wilt. Also in his Epistle to Sixtus. 105. *Restat, igitur ut ipsam fidem*

fide unde omnis iustitia sumit initium, propter
 quod dicatur ad ecclesiam in Cantico Canti-
 corum venies, & transies ab initio fidei, non hu-
 mano quo isti extolluntur saluamus arbitrio, nec
 ullis praecedentibus meritis, quoniam inde incipiat
 bona quacumque sunt merita, sed gratuitum donum
 dei esse fateamur, si gratiam veram id est sine me-
 ritis cogitamus. It remaineth therfore, that
 we doe not ascribe to the free will of man,
 whereof these menne are so proude, nor
 to any merites goyng befoze, that haue
 faithe it self, of whiche all righteousnesse
 taketh his beginnyng. for whiche it is said
 vnto the Church, in the Canticle, thou
 shalt come, and passe by the beginnyng of
 faithe) because that hereof all good meri-
 tes, whatsoeuer they be beginne: but that
 we confesse it to bee the free gifte of God,
 if we thinke of true grace, whiche is with-
 out merites. Also in his 120. Epistle to Ho-
 noratus, speakyng of faithe: *Ex hoc quippe*
incipiunt bona opera ex quo iustificamur, non
quia precesserunt iustificamur, for hereof be-
 ginne good woorkes, whereof we are ius-
 tified, wee are not iustified because they
 wente befoze. In his *Enchiridion ad Lau-*
rentium Capit. 99. Sola gratia redemptos dis-
cernimus

*cernimus à perditis quos in unam perditionis
concreuerit massam ab origine ducta causa com-
munis. We discern theim, that are rede-
med from those that are losse, by grace al-
one, whom the common cause, deriued
from the beginnyng, hath bredde into one
lumpe of perdition. Also in his booke De
fide, & operibus. Capit. 22. In illis duobus tota
lex pendet, & Prophetia, licet recte dici posset
ad solam fidem pertinere dei mandata, si non
mortua sed viva illa intelligatur fides, que per
dilectionem operatur. In these twoo the
whole lawe, and the Prophetes depēdeth,
although it maie bee well saied, that the
commaundementes of God, pertaine to
faithe alone, if not, a deade faithe bee vn-
derstoode, but that liuely faithe, whiche
worketh by loue. And in his treatise Octo-
ginta trium questionum. lxxvij. Ipsa autem gra-
tia, que data est per fidem, nullis nostris meri-
tis data est. The same grace, whiche is ge-
uen thzough faith, is geuen to none of our
merites. Also Quest. lxxvi Quapropter non
sunt contraria duorum Apostolorum sententia
Pauli, & Iacobi, cum dicit vnus iustificari
hominem per fidem sine operibus, & alius dicit
inanem esse fidem sine operibus, quia ille dicit
de*

*de operibus qua fidem precedunt, iste de ijs qua
 fidem sequuntur, ut etiam ipse Paulus multis
 locis ostendit.* Wherefore the sentences of
 the two Apostles, Paule, and James are
 not contrary, when the one saith, that a
 manne is iustified by faith, without woꝝ-
 kes, and the other saith, that faith with-
 out woꝝkes is vaine, because the one spea-
 keth of woꝝkes goyng befoze faith, the
 other of suche as followe faith, as Paule
 hymself sheweth in many places. And
 that true faith can not bee without good
 woꝝkes, he sheweth in his booke *De fide
 & operibus. Capi. xxij. Inseparabilis quippe est
 bona vita a fide, qua per dilectionem operatur.*
 Good life can not be separated from faith,
 whiche woꝝketh by loue. Also in his booke
*De natura, & gratia. Cap. xi. Fateor dilectioni
 vestra, cum ista legerem repente letitia perfusus
 sum, quod dei gratiam non negaret, per quam
 solam homo iustificari potest. Hoc enim in di-
 sputationibus talium maxime detestor & hor-
 reo.* I confesse vnto your charity, that whē
 I reade these thynges, I was sodainly fil-
 led with gladnes, because he denighed not
 the grace of God, by whiche a lone, a man
 can bee iustified, for that thyng in suche
 mennes

mennes disputations, I dooe mosse of all
 deteste, and abhoꝝre. And in the Chapter.
 xvi. *Hac est fides ad quam precepta compellunt*
ut lex imperet, & fides impetret, This is faith
 vnto whiche the commaundemētes doeth
 diue a man, that the lawe commaūdeth,
 and faith obtaineth. Also vpon the .lxxij.
 Psalm. *Sine bonorum operum meritis per fi-*
dem iustificatur impius. The vngodlie man
 is iustified by faith, without the merites
 of good woꝝkes. And vpon the 88. Psalm.
Et quia sola fides in Christum mundat, nō cre-
 dentes in Christum soluti sunt ab emundatione.
 And because faith alone in Christ doeth
 cleanse, thei that beleue not in Christe, are
 free from cleansing. But what should I ta-
 ry longer, in rehearsing sentences of Au-
 gustine, when so many bookes, Epistles,
 and Homelies of his are extante, whiche
 wholie, and purposely, were composed for
 the same matter, against the Pelagians?
 Paulinus also a learned manne, in saincte
 Augustines tyme, in an Epistle wꝝitten
 to Augustine. *Episto. 58.* Hath these woꝝ-
 des. *Quid enim sis ad salutem qua sola fide*
quantur, prodest in legis memoria, et meditatio-
ne versari. &c. What doeth it profite them,
 to

to bee conuersante in the remembraunce,
 and meditation of the lawe, towarde sal-
 uation, whiche is sought by faith alone.
Marcus Heremita an auncient græke wri-
 ter in his treatise, of them that thinke
 they maie bee iustified by their woorkes
 writeth on this wise, ὁ κύριος πᾶσαν ἐν τῇ
 λῆν ὀφειλομένην δειξάι θέλων, τὴν δὲ υἱοθεσί-
 ας ἰδίῳ αἵματι δωρημένην, φησὶν ὅταν
 πάντα ποιήσῃτε προστεταγμένα ὑμῖν, τότε
 εἴπατε, δούλοι ἀχρεῖοί ἐσμεν καὶ ὀφείλομεν
 ποιῆσαι πεποιηκάμεν, διὰ τὸτο οὐκ ἐστι μι-
 θος ἔργων ἢ βασιλεία τῶν οὐρανῶν ἀλλὰ χά-
 ρις δεσπότου πῖσις δούλοις ἡτοιμασμένη.
 The Lorde willing to shewe that euerie
 commaundement is of duety, and that the
 adoption is of gifte by his owne bloode
 saith. When you haue doone all thinges
 that are commaunded you, then saie you,
 we are vnprofitable seruautes, and wee
 haue doone that whiche we ought to haue
 doone: Therfore the kingdome of heauen
 is not the rewarde of woorkes, but the free
 gifte of the Lorde prepared for faithfull
 seruautes. *Faustus* also an auncient Bi-
 shoppe in Fraunce writyng a booke de gra-

tia meritis & libero arbitrio, hath these woordes. *Tempus gratia in quo redempti sumus, merita hominum non expectauit, opera penitus non quaesuit, sola deus fidei nostra deuotione contentus fuit iuxta illud apostoli, credidit Abraham deo, & reputatum est ei ad iustitiam.* The tyme of grace in whiche wee are redeemed did not tary for the merites of men, did not require woorkes at all. But god was content with the onely deuotion of our faith accoꝝdyng to the sayng of the Apostle, Abraham beleued god, and it was imputed to hym for rightousnes. And although *Claudianus Mamertus* Bishoppe of *Gallia Viennensis*, for his erroꝝ concernyng Angelles in whiche he followed saint Augustine dooeth confute hym, and *Ioannes Maxentius* Archebishop of Constantinople, for his opiniõ of grace and merites in whiche he disagreeth from S. Augustine, reproueth him in his answere against the Epistle of *Hormisdas* Archbithop of Rome: yet for excludyng merites from iustification no man findeth faulte with him. For thesame *Ioannes Maxentius* concerning the free will of man, whereupon all merites are grounded, hath this catholike confession

tion. *Liberum autem naturale arbitrium ad nihil aliud valere credimus, nisi ad discernenda tantum, & desiderada carnalia, siue secularia, quæ non apud deum, sed apud homines possunt fortasse videri gloriosa. Ad ea vero quæ ad vitam eternam pertinent, nec cogitare, nec velle, nec desiderare, nec perficere posse nisi per infusionem, & inoperationem intrinsecus spiritus sancti.* We beleue that naturall free will auaieth to nothing els, but onely to discern and desire carnal or woꝛldly thinges, which may perchaunce seeme glorious befoze men, but not befoze god. But foꝛ those thinges that pertaine to life euerlastyng, that it can neither thinke of them. noꝛ will them. noꝛ desire the, noꝛ perfoꝛme the, but by the inward infusiõ & woꝛking of the holy ghost. And lest the iudgemente of this *Ioannes* should be doubted of, because he wꝛote againste the *B. of Rome*. This is the same *Ioannes*, whose confession the same *Hormisda* sent vnto the *Bishoppes of Spaine* as catholike and true. *Albinus* the schoole maister of *Carolus magnus* muche later in tyme, but in sentence all one with him, vpon the .119. Psalm part .19. writeth in this maner, *Definit in nullo homini esse pre-*
o. y. sumendum

*ſumendum, niſi in ſola dei pietate, qua ex miſe-
ris beatos facit, ex mortuis viuos.* He determi-
neth that a man muſt preſume in nothing
but in y^e only mercie of god which of miſe-
rable maketh vs happy of deade mē alive.

Another godly man of good antiquitie,
not ſo famous in name whiche of purpoſe
he ſuppreſſed to auoide vaine glozie in all
his writings, calling himſelf *Idiota*, is
neuertheleſſe of the ſame opiniō in diuers
places of his workes, eſpecially in *Regulis
ſancti viri. Quinta regula, quod in illis duode-
cim armis, nec in quocunque alio humano reme-
dio confidas, ſed in ſola virtute Ieſu Chriſti qui
dixit, confidite ego vici mundum: & alibi, prin-
ceps huius mundi eicitur foras, quare & nos
ſola eius virtute confidamus, & mundum poſſe
vincere, & diabolum ſuperare.* The fitte rule
of a godly mā is, that thou doe not truſt in
thoſe twelue pēces of armour, noꝝ in any
other humane remedie, but in the onely
vertue of Ieſus Chriſt, which ſaith he of
god coꝝage, I haue overcome the world, &
in an other place, the pꝛince of this world
is caſt out, wherfoze lette vs truſt by his
vertue alone both to overcome the world,
and to vanquiſhe the Deuill. Also in his
books

booke de conflictu carnis , & anima. Cap. 6.
 Tibi domine deus meus attribuitur quicquid
 pertinet ad potentiam : diuinam autem poten-
 tiam euidentius nihil manifestat , quam iustifi-
 care impium , hoc est trahere peccatorem , iuxta
 quod legitur , Deus qui omnipotentiam tuam
 parcendo maxime , & miserando manifestas ,
 melius enim est iustificare quam creare , cum
 creando detur natura , iustificando autem ,
 & auferatur culpa , & conferatur gratia.
 To thee O lord my god is ascribed, what-
 soeuer pertaineth to power , and there is
 nothing that setteth forth the power of
 God more euidently , then to iustifie an
 vngodly man , that is to draw a sinner , ac-
 cording as it is redde (O God whiche she-
 west thine almightie power most of all in
 sparing and shewing mercie) for it is a
 greater matter to iustifie , then to create ,
 whereas in creating nature is geuen , but
 in iustifying sinne is taken awaie , and
 grace geuen. I will conclude with *Venan-*
tius in his exposition of the *Crede* , wherein
 he followeth *Ruffinus* vpon the Article of
 remission of sinnes , & vsing almost the very
 wordes of *Ruffinus* , saith on this manner.
Remissionem peccatorum nobis in hoc sermone

*sola credulitas sufficit, nec ratio requiritur ubi
principalis indulgentia comprobatur.* Whely
beliefe in this speache is sufficient to geue
vs remission of sinnes, neither is any rea-
son required, where mercie is proued to be
the principall cause. Seiyng therfore that
wee are compassed (as the Apostle saieth)
with suche a cloude of witnesses, I cannot
but meruaile with what face the aduer-
saries canne so cōfidently pronounce that
the doctrine of iustification by faith alone,
is newe doctrine neuer harde of in the
Churche befoze this fortie or fiftie yeres.
And for as muche as the witnesses are in
number so many, in tyme so auncient, in
learnynge so excellent, that of all men they
are reuerenced, and sayng their testimo-
nies are so diuerse all to one ende, some
affirmynge the doctrine in plaine termes,
some yeldyng reasons therof, some shew-
yng pꝛoofoes and argumentes for it, some
aunsweryng obiections made against it,
and euery one of these in seuerall woꝝdes
phꝛases and maners of speakynge, I am
suer though subtiltie canne deuise, star-
tyng holes to elude some of theim, all the
crafte of the Deuill cannot bee able to a-
uoid

noide theim al. And if the only admonitiō
of August. be thought of you sufficient for
both learned men and Christian menne,
whiche is that a baren deade and vnfruct-
full faith is not sufficient for saluation,
what thinke you so many admonitions of
so sundrie, both learned and christian wri-
ters, ought to wooke with all men, tea-
ching that a true and liuely faith alone in
the onely mercie of God by Iesus Christe
doth iustifie? We agree with Augustine,
that a solitarie faith doth not iustifie, if
you can as well agree with the scripture
and almost all auncient Fathers, that a
fruitfull faith alone doeth iustifie not by
merite of the frutes, but by takyng holde
of Gods mercie.

The Papisse.

And that which is most of all to be mer-
uailed at, wheras the religion of this refor-
med Church hath lefte vs nothing to serue
God withall, but this onely and alone faith
whiche they doe affirme to suffice, they doe
by the free choise and will of man denied,
clene take awaie this onely faith also, like as
al other gifts, & graces, & benefits vprising
vnto man, by the death and blood shedding
o, iiii. of

of Iesus Christe . For so muche as the free will of manne is the seate of grace , and the mansion house of faith , whereby faith is produced and brought forth by the grace of God, as chiefe agent and worker thereof, and in the will of man , as in an apte receptacle and place to receiue the same , when no man canne beleue but he that will. And therefore for man to beleue both these two things are necessarilie required. First is the acte of Gods grace , stirryng and mouyng the will of man therunto, second is the consente of mannes will to applie, and receiue the same , without the whiche consente of mannes will, Goddes grace knocketh all in vaine . As it appeareth by the citezeins of Hierusalem, vnto whom our sauior Christ faith in the Gospell . Hierusalem, Hierusalem , whiche dooest slaie the Prophetes, and stonest them to death, that are sent vnto thee, how often tymes would I haue gathered thy children, like as a Henne gathereth her chickens , vnderneath her wynges, and thou wouldest not. I would saith christ, but thou O Ierusalē wouldest not. VVherby it appeareth, that god by his grace doth not worke his belefe in the soule of man, as

in a stocke, or in a stone, with out any consente of mans parte, to be geuen therunto, whē there is no man, that can by any other meane, receiue faithe, then by the consente of his owne will, and therefore in the worke of faithe, Gods grace, and mans will muste consente, and ioigne together bothe. The Apostle saincte Paule, in witnesse thereof saieth, by the grace of God, I am that I am, and his grace in me was not in vaine, but I haue laboured more aboundantly then thei all, and not I saieth saincte Paule, but the grace of God with me, and not without me as workyng before in me, and without my consente, but *mecum*, with me. For Augustine saieth, that almightie God, whiche in the beginnyng, did create manne, without any consent, askyng of manne therevnto, he will not nowe iustifie manne constrainedly, and whether he will or not, but with his owne consente, will, and desire therevnto. For the kyngdome of heauen, saieth our sauour Christ suffereth violence and the onely violente menne, whiche here will trauaile, laboure, and fight therefore, shalbe partakers of that kyngdome. VVhē the ioyes of heauen are not so vile, nor so

O.V.

meane

An aunswere to a

meane thynges, like as the Apostle sainte Paule saith, but thei are worthe the labouring for; seying therefore it can not bee denied, without deniall of the expresse testimonies of the scriptures, but that the consente of mannes will, must necessarily come with Goddes grace to receiue faithe, therefore, in the denyng of the consent of mannes will, thei deny faithe, and thus in fine, the religion of this newe reformed church is brought (all circumstaunces beyng due-ly examined) from onely faithe, and faithe alone, to haue no faithe at all.

The aunswere.

It is a greate marueile to see you, and suche as you are, that boaste of your free will, to bee so obstinately blinde, that you will not see the truthe, but that wee dooe acknowledge the iuste iudgement of God in those that strue against him. But to auoide al your cauilling of free will, where by you goe about to amase the vnderstand- yng, of suche as bee simple, I will firste shewe, what we teache of free will, and then aunswere your peuishe Sophistrie. And because the name of free will, is am- biguous, and of diuers significations, it is expedient,

expediente, to sette fooz the the sonderie
meanynge thereof. Free will is sometymes
taken as it is contrary to coacted or
constrained will. Sometymes as it is con-
trary to a seruile, or bonde wille. And
sometymes as it is, the election of that,
whiche seemeth good, and is contrary to
refusyng. But in the ambiguitie, of the
twoo former significations, all the doubt
of this controuersie dooeth consist, where
of we determine after this maner. That
manne befoze his falle, had free will, in e-
uery respecte; he might haue chosen freely
without any lette, or compulsion, that
whiche was good in deede, and acceptable
to God: For there was in his nature, no-
thyng to prouoke hym to euill. But man
after his falle, bothe in hymself, and in all
his posteritie, hath vtterly losse that free
will, whiche I make the seconde meaning
of the woozde, and hath his will, now al-
together seruile, and bounde, so that he
can will nothyng of hym self, that is good,
and acceptable befoze God. And therefore
the scripture saith. Genesis the .vi. and
vii. That all the imaginacions of the
thoughtes of mennes hartes, are onely
euill

euill continually. Our sauour Christ also
 Matth. xv. teacheth, that out of the cor-
 rupte harte of manne, proceedeth all wic-
 kednesse. And sainte Paule. y. Cozin. iiij.
 affirmeth, that we are not apte *οὐκ ἵκανοί*
ἐσμεν of our selues, as of our selues, to
 thinke any thyng, that pertaineth to the
 glorie of God. With an infinite number
 of places beside, to the same effect, through
 out the Scripture, declaring that before
 we be regenerate, and borne a newe, we
 can will nothyng but that whiche is ~~well~~.
 Neuerthelesse, wee dooe not deny, that a
 manne hath free will in the firste mea-
 nyng, for although his wille is bonde, and
 slaue vnto synne, before it bee made free,
 by the grace of God, yet is it not compel-
 led, nor enforced by any externall coaction
 or Stoicall necessitie vnto euill, but volun-
 tarily embraceth that, whiche is euill, and
 delighteth therein, and voluntarily doeth
 refuse goodnesse, and pleaseth it self in ille
 doying. As for the thirde kinde of free will,
 whiche is an appetite, or election of that,
 whiche seemeth good, continueth in man
 after his fall (but yet subiecte to Gods
 prouidence) whereby he guideth all his
 externall

externall actions, but this is vnproperly called free wille, and therefore maie bee well omitted in this disputation. The whole matter of doubte resteth therefore in this, whether a manne hath his will so free, and vncoꝛrupted, that he can discerne any thyng in true godlinesse, and applie hym selfe to receiue it. And here in this your discourse, a manne can hardely perceiue, whether you defende free will simply with the *Pelagians*, or partly with the *Papistes*. But this is the maner of you all, to shewe your self, where you dare for shame, plaine *Pelagians* in deede, for all your diuinitie of free wil, is out of *Aristotle*, and not out of Gods wooꝛde, but when you be pꝛessed with the authozitie of scripture, to flie to some soꝛie shift of defence. But it is all one in a maner, to confute the *Pelagians*, and you, when it is pꝛoued out of the wooꝛde of God, that the grace and goodnesse of God, wooꝛketh all together, whatsoeuer is good in them that are regenerate. For it is neither of hym that willeth, noꝛ of hym that runneth, but of GOD onely, that sheweth the mercie. Therefore it is no harde mater, to a-
uoid

uoide mosse of your cauillations , with
that one distinction of free will, whiche is
either free from coaction, and compulsion,
oꝛ free from coꝛruption , and bondage vn-
to synne. As when you wzangle of the re-
ceiuing of faithe, that no manne beleueth
but he that will , I aunswere, no manne
is compelled to beleue , but he that bele-
ueth, dooeth beleue willingly, and of his
owne accoꝛde , but that he hath a wille to
beleue, is not of hymself, but of God. Foꝛ
GOD dooeth not onely offer mercie
to our wille , but also geueth vs a wille
to receiue it . As saincte Paule testifieth,
God wooꝛketh in vs, bothe to will, and to
perfoꝛme whatsoeuer is good, and pertai-
nyng to our saluation. Phil. y. And where
God giueth not a wille , there menne can
not beleue, though grace , and mercie bee
offered vnto theim. As saincte Ihon testi-
fieth in the . xij. Chapter of his Gospell,
that the Jewes after so longe pꝛeachyng,
and so many miracles wooꝛkyng among
thē, did not beleue in him, and thei did not
beleue , because thei could not beleue in
hym, foꝛ that God, accoꝛdyng to the Pro-
phete of Esaiē, had geuen theim ouer, in-
to

to a reprobate mynde . But if euery man
had free will, as you defende it, it mighte
not bee truely saied of any mienne, thei
could not beleue, because God had blinded
their iyes, and hardened their harte. For
you holde, that euery manne maie beleue
that wille, and that euery manne hath
this wille; in his owne power. And the
firste parte of the sentence in some respect
maie be graunted, that eche manne maie
beleue that wille, but the seconde parte is
altogether false, that eche manne hath
this wille in his power. But those onely
whom God hath appointed to saluation,
he maketh will yng to beleue, that thei
maie bee saued.

And whercas you quarell, that Chrys-
te would haue gathered, and Hierusalem
would not, it maketh nothyng to proue,
that the Jewes had power of their wille,
to receiue Chrys-te, whiche saint Ihon vt-
terly denieth, sayng, thei could not be-
leue. And concerning the will of God, and
Chrys-te, you should not bee ignoraunte of
that distinction, whiche youre Sentiaries
doeeth acknowledge. That there is one
will of Goddes determination, and an o-
ther

ther of his pzecepte, or commaundement,
 whiche thei call *voluntatem signi*. As when
 GOD commaunded Abraham, to kill his
 soonne, he declared one wille by his com-
 maundemente, and yet the ende declared
 that he willed not the deathe of Isaac.
 These diuerse willes, are not repugnant
 in God, neither dooeth he intende, contra-
 ry thynges by theim, but suche as maie
 well stande together. For he determined
 to saue Isaac, for his promise sake, and
 yet to trie the obedience of Abraham, by
 the commaundemente. So when Chyristo
 pzeached to Hierusalem, he determined
 to call those onely, that were elect of God,
 and yet to make the other incrusable,
 when he offered mercie vnto theim, and
 they by no meanes would receiue it. The
 reste that you adde, of the consent of man-
 nes will, to bee necessarie vnto iustifica-
 tion, is so impertinent, that I muse what
 you meained to speake one woozde of it.
 For who euer saied that God woozkeh
 in the faithe of a manne as in a Stocke or
 Stone, or who euer denied the consent of
 a mannes will to be required in beleining?
 This is no parte of the questiō. But whe-
 ther

ther euery mā that is not pzedestinat of god
to saluation, bath it in his power to consent
vnto faith, that he maie bee iustified, and so
be saued, which is cleane to ouerthzowe the
election and pzedestination of God, which is
the chief foundatiō of our faith, & consequēt-
ly to ouerthzow the power, wisdome, glozie
and aucthoritie of God ouer his creatures.
Foz if euery able and scilful woꝝkeman, de-
termineth of the ende and vse of his woꝝke-
manship, befoze he beginneth it: with what
reason can we take that frō y creatoz of all
thinges, who as Salomon witnesseth, made
all thinges foz his owne glozy, euen the wic-
ked man foz the daie of his wzath. Your con-
clusion is verie clerkely, that we haue dꝛiue
all thinges to faith alone, & whē all is duely
examined, wee haue no sathe at all. When
Zeno had disputed longe that there was no
mourynge, *Diogenes* walked bp and doune
his scole, and beeyng demaunded, what he
was doing, he answered I am confuting of
Zeno his argumentes. In whiche behauour
he shewed a double example of wisdomē,
first because he vouchesaue not to aũwere
the subtilties of *Zeno* in so vaine a matter, &
secondly foz that his sensible action, did suffi-
ciently confute the *Philosophers* vaine spea-
p. j. culation.

culation. We will therefore holde our peace
 in this case, and let the matter it self speake
 for vs. If it were not that wee had faith to
 Godward, why should we trouble our selues
 in this controuersie of religion? If we sought
 riches, honour, pleasures or whatsoeuer the
 outwarde man can wishe for, where should
 we sooner finde it, then in Popery? If wee
 sought any thing in this life by our professiō,
 why should we not leaue it in time of perse-
 cution? Let the life & death therfore of them
 that haue suffered martirdome for our reli-
 gion, declare whether for maintenaunce of
 faith and truste in God, or for confidence in
 the worlde, we haue taken this contention
 in hande. But seing you are disposed to dally
 with vs in denyng our faith, you shal geue
 me leaue to dispute in good earnest, your iu-
 stification. For if you haue none other but
 these thre, which at learning (you saie) doth
 agree of, I suppose it not vnpossible by your
 owne learning, to couince that iustification
 in papistry, is either very baine, or els none
 at all. And because your distinction is so pre-
 posterous of it self, it shal not be against order
 to begin with the last kinde firste, whiche is
 (you saie) when of a iust mā is made a more
 iust mā. If no man be iust, how can there be
 degrees

Degrees in iustification : If the scriptures
teache (as I wene you wil not deny) that all
men are sinners, and that no sinner is iust,
then no man can bee made of a iuste manne
more iuste. But because I promised to deale
with you rather by youre owne learning,
thē by scriptures, if I can disproue your two
first kindes of iustification, the third muste
needes vanishe awaie of it selfe. Iustificatiō
by baptisme is your first kind, by penauce,
your second kinde. If a childe be iustified by
Baptisme, & die in that state of iustification,
he cometh not into purgatorie. And therfore
needeth neither Dirge nor Masse to be saide
for hym : but by sayng Dirge and Masse for
such one, you acknowledge him to be in pur-
gatorie, therfore you confesse he is not iusti-
fied. And so your owne catholike doinges de-
nie your learned saynges of iustification by
Baptisme. Lette vs see if iustification by pe-
naunce be any thing surer. When a manne
hath thryuen himself, & receiued absolution,
I trowe you will saie hee is iustified by pe-
naunce. But so soone as he is gone from the
Prieste, if he fall into deadlie sinne, he is be-
come *lapsus* again. And it is the doctrine of al
the Sententiaries, y euery euil desier, with
consente is deadlie sinne, as if the partie,

p.y.

that

that is shruen, when he cometh out of the church, seeth a faire woman, & lusteth after her, he hath committed adulterie in his harte with her, if he meete his enemye, & desire reuengement, he is a murtherer. If he behold any house, land, or other goods, & cattelles, that is not his, and couet it, he breaketh the x. commandement, & so of the rest. Wherefore, so soe as euer hee thinketh an euill thought, after his absolution, all the fatte is in the fire, he hath losse his iustification. So that he must be shruen ten thousand tymes in a yere, or els he must not tary, but a shor while in his iustification. A miserable conscience or none at al, must that man haue, that trusteth to suche a iustification. But you wil saie, he needeth not to fall by concupiscence so often. But I saie, hee is a false hypocrite, that dare so saie, of hym selfe. Saint Paule was not inferiour to any man, in the grace of regeneration, and yet he confesseth, that there was an other Lawe in his members, whiche was resistaunte to the lawe of his minde, & so far preuailed, that it brought him continually, captiue vnto the lawe of synne, in so much that it did wyng out of him, this pathological exclamation: miserable man that I am, who shal deliuer me from this bodie of sinne

sonne : And findeth no other comfozte, but the mercie of **GOD** in **Christe** **Roma. vii.** Wherefoze seeyng both the firste iustifications faile, the thirde muste needes fall, and therefore excepte you canne finde another iustification you are like to haue none at all at lest wise of any value to make you righteous by your owne learnyng.

The Papiste.

My poore witte, learnyng, and conscience being fully perswaded, that al the premises, be of suche truthe, and veritie, as I haue expressed, I thought it good to make declaratiō ther of chiefly for discharge of cōscience, and partly to meete with this common obiection, that we haue nothyng to saie, but stande wholie vpon a wilfull frowardnesse, obstinacie, and vainglory, hauing neither scripture, doctour, argument nor reason to alledge, for the defence of the matter, that wee stande in. And for some triall to be made of my fidelitie, and truth, in the allegatiōs of the premisses, I doe offer my self to turne the bookes of the scriptures, doctours, and holy fathers, whē wher, and before whom I shall bee called. And by the bokes beeyng indifferently redde, iudge betwixte vs. Doubtlesse this is the whole desire, and intente I had in the writing hereof, &

An aunswere to a

not any other desire, I had of liberty, enlargement, or heere to liue. For what desire should a christian man haue, to liue in that Realme, that sleaeth them that would their wealth, and is angrie with them that would helpe their euilles, what desire should a christen man haue, to liue in that realme, that setteth naught by, and destroyeth, those that dooe watche, and praie to doe good, and setteth by those, that do watch, and trauaile for to doe euill? V Who would desire to liue in suche a Realme, where the Elders, and aunciente menne thereof, the wise, godly, and verteous, doe liue discontented, and wheras the youth, witleffe, gracelesse, and vitious, doe liue best contented, and pleased? who would desire to liue in that Realme, where suche vices are of subiectes openly committed, whiche in all other Christian realmes thei feare to doe in secrete? and where all that thei desire, thei procure, and all that thei procure, thei doe attaine, and all that is euill, thei thinke, and all that thei thinke, thei saie, and all that thei saie, thei maie dooe, and that that thei may dooe, thei dare do, and putte in operation. And therefore, I can haue by no righte reason, any desire of enlargement of libertie, or yet hope any while to liue.

The aunswere.

A man

A man may doubt for al your protestations whether your wit, learning and conscience bee so perswaded of all the premises, as you pretend: of which some be so absurde, that no man of any witte or learning canne be perswaded in therein. And whereas you thinke you have answered the common objection that you have nothing to saie, I suppose by the iudgemente of wise menne you have rather confirmed the same, that either you have nothing to saie, or that which you saie is nothing to the purpose. Your fidelitie in the allegations shoulde better have appeared, if you had noted the places at the firste, which either must bee imputed to fraude or to lacke of booke that it was omitted, but by notyng of some places it shoulde seeme you wanted no booke, and your straight keeping I suppose is not suche, but you might have had booke if you list. You conclude your Apology with an odious diffamation of the whole state of our princes gouernemente, which if it haue failed in anye pointe, it was in ouer muche clemencie shewed towarde such as you are. It cannot be denied, but menne of good profession are oftentimes wicked in liuyng, and many of no profession be a slander to those of true religion. But howe soeuer

p.iiij. menne

menne be malicious and vngodly bente, the
 state alloweth theym not, but punisheth
 them, that by order of lawe are convicted
 to be suche. Wherfoze to make suche an out
 crie, as though nothing but murthre, oppres
 sion, filthines and all kinde of vngodlines,
 yea nothing els but a confusion of al wicked
 nes were openly mainteined: it saoureth
 neither of truthe, noz of the spirite of God,
 noz of the affection of a good subiect. If *Nero*
Domitian or *Heliogabalus* raged in the
 woꝝld, with what other kethozike would
 you haue painted out their regiment then
 this that you haue abused againste this pre
 sent gouernment: the praise wherof if the
 present age enuie, the posteritie will mer
 deile at it, when neither in memorie noz in
 monumentes beyng compared without af
 fectiō, the like shall euer be founde befoze
 it. God geue all true Subiectes grace to bee
 thankefull foꝝ it, and so to behaue them
 selues therein, that through his
 mercie it maie be many ye
 res moze, most happe
 lie continued.

FINIS.

